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## The Reviews.

### POLITICAL.

#### POLITICAL CONDITION OF ITALY.

P. D. FISCHER.

*Deutsche Rundschau, Berlin, May.*

THIRTY-ONE years have gone by since, with the New Year's audience in the Tuilleries and the cry of grief that went up at the opening of the Sardinian Parliament, the campaign was begun for the liberation of Italy from the foreign yoke. Then the Austrian flag waved in Milan and Venice, that of France in the Capitol, while the Bourbons and branch lines of the Hapsburgs, prolonged their tottering rule in the South and middle States, with foreign aid. Now Italy; no longer a mere term in geography, but an independent and united country, takes her appropriate place in the Councils of the Great Powers of Europe. Under the sceptre of a line of sovereigns that has been tried in war and peace the Italian people have erected a unified State and bridged over the

chasm between the North and the South, solving the political problem in a way that Cavour's bold spirit hardly dared to hope. A liberal Constitution secures to the different political parties a legally regulated share in the direction of the Government. Europe has seen with astonishment that in a country torn by the most violent passions, in the classic home of political conspiracy and sedition, constitutional government is possible, and that the authority of the law can be maintained within the forms and bounds of the modern *Rechtstaat*. For long centuries the defenceless prey of strangers, enervated and debilitated by foreign rule and priesthood, in the space of a generation Italy has created an army on the basis of universal service, which has proved itself in peace one of the most efficient means for advancing national consolidation and popular education, and which in time of danger promises sufficient protection for the far-stretching land and sea frontiers; an army whose efficiency makes Italy a desirable ally for great European military powers. Orderly, effective government, regular administration of justice, an ambitious transportation system—as witness the railroad net that has been created in the last twenty-five years, and the restoration of old, long-forgotten harbors, like Brindisi, Syracuse and Girgenti—a flourishing school system, and finally the tolerable financial and monetary conditions that have been established after surmounting enormous difficulties—these are the triumphant achievements of a united Italy. The influence of this great political advance on the economical condition of the country is evident to the most superficial observer. Year by year the criminal statistics exhibit more favorable, or, at least, less unfavorable results. A diminution of crimes against the person is no insignificant matter in the land of brigandage and the vendetta. Every person who knew the Italy of former days is struck with the decrease of beggary, the cleaner clothing, the improvement in the bearing of the whole population, the signs of pride and self-respect exhibited by the lower classes. The abolition of the vicious passport, tariff, and police abuses of the petty States has naturally had an advantageous economical effect, and the removal of restrictions on freedom of migration and of trade has led to improvement in thrift and skill and the opening of new productive resources. The commerce and navigation of Italy are successfully striving to revive the recollections of a glorious history in the Mediterranean, in the Orient, and on the far shores of Asia and of Africa. Italian explorers have taken an honorable part in the heroic rivalry of civilized nations to unlock the dark continent. The Italian flag has asserted itself nobly on the Red Sea coast and on the burning plateaus of Abyssinia, and with caution and resolution the beginnings of an Italian colonial empire have been made.

It is true, deep shadows are not wanting in the picture. Constitutionalism has in many respects proved a serious obstacle, or at least the cause of serious and regrettable delay in the working of the political system. Necessary reforms, needing for their execution the consistent and uninterrupted action of a conscious purpose, through the party fluctuations of parliamentarianism, are hindered and procrastinated. There are complaints that in the Italian representative body a clear understanding of the needs of the nation is prejudiced through the pressure of separate interests; that office-seeking and nepotism are not less rife in Parliament than formerly in the petty courts; that, in spite of high-sounding speeches, there is no effectual representation of the poor and necessitous classes. The contrast between town and country, between the Signori and the laboring rural population, which is more glaring in Italy than elsewhere, because there the large proprietors rarely

live on their estates, still exists in its old acuteness, and manifests itself politically in deplorable occurrences. In Sicily the Maffia exercises, by the side of the authority of the Government, a dreaded rule over the lower classes. The crisis which the increase of means of transportation and the competition of America and India with European agriculture thereby facilitated, is felt with particular severity in Italy, which is predominantly, and almost exclusively, an agricultural country.

The youngest and poorest of the European Great Powers, Italy suffers hardest from the burden of military armament that the preservation of peace imposes in a constantly and rapidly increasing measure on the Continent of Europe. The cost of the army and navy, with the growing demands and expenses of the political administration, have led in Italy to a burden of taxation that is a sensible hindrance to pressingly necessary improvements in the departments of agriculture and industry, and that weighs down the small rural proprietary to the very limit of its capacity. Nor is the Church question yet solved. The Pope still maintains his claim to the restoration of the temporal sovereignty, and calls on foreign countries to uphold his rights. He persists in his hostile attitude toward Throne and State, and forbids his clergy to take any part in the political life of the nation: *ne electori ne electi* continues to this day to be the watchword which the Roman Curia seeks to impose on its entire following, and the influence that the still numerous clergy possess over the uneducated part of the population is certainly not exerted to the advantage of the State.

#### BISMARCK AND SCHLESWIG HOLSTEIN.

DIE GRENZBOTEN.

*Leipzig, May.*

I.

THE diplomatic campaign on which I most pride myself, said Bismarck on one occasion, is that of Schleswig Holstein. His self-gratulation was based on an appreciation of the almost insurmountable obstacles which had opposed his inauguration of it. This campaign was the first act in the drama of modern European history, and now that the great statesman who has devoted his life and genius to the exaltation of his country, has retired into private life, it will be interesting to trace the causes which paved the way for the inauguration of the policy which resulted in consolidating the scattered forces of Germany into a mighty empire and winning for Bismarck, who directed its course, the universal recognition of his splendid abilities.

In Copenhagen the new King Christian, threatened by a revolution, had signed the November constitution, and thereby inflicted a severe blow upon the ancient rights of Holstein and violated the recent treaty in respect of Schleswig. The answer of his German Provinces to this measure was, "Separation from Denmark." The excitement among all classes was intense, the majority refused to take the oath of allegiance, and the higher classes appealed to Germany for help. The appeal aroused the most enthusiastic patriotism; the press, voicing the popular sentiment, was unanimous in the declaration that the form of union of the Duchies and Denmark affords the former no security for the enjoyment of their rights, and that nothing less than the complete severance of the Duchies from Denmark could satisfy German honor.

In both Germany and the Duchies the recognition of the claims of the Duke of Augustenburg to the succession was deemed the only possible solution of the problem.

The matter was promptly laid before the Diet at Frankfort and within four or five days, Princes and people alike, from one end of Germany to the other, were clamorous in support of the Duke's claims, and for prompt and vigorous measures for their enforcement.

This excitement in favor of Augustenburg, this readiness to

dismember Denmark, was an abomination to Count Rechberg, who was then the political leader in Vienna; but for Austria to have held aloof, would have been to place Prussia at the head of the movement. Circumstances favored Prussia, and Rechberg recognized the necessity of discussing measures of concerted action on the part of the two leading powers.

Bismarck had no disposition to hurry on a war against Denmark, and already on the 16th of November he had warned the new King in Copenhagen to withhold his consent to the constitution of the 13th; but when on the 18th he learnt that the warning had been disregarded, the whole problem presented itself in a new aspect. This grievous outrage suggested to Bismarck the absolute liberation of the Duchies; but the step by which he sought to compass that end was not that which had commended itself to the German Princes and people as the only one.

The Duke had forfeited all legal claims by his resignation of his rights as head of the family, for a money consideration, and in spite of the popular clamor for his confirmation, Bismarck determined to keep the question of the succession in the background, and to make the legitimacy of the constitution the starting point of his attack upon Denmark.

The announcement of his plans at that stage would have sufficed to provoke a coalition of all the Great Powers to frustrate them; and so, trusting to his own resources for the diversion of German enthusiasm into the required channel, at the right moment, his first object was to involve Austria in the national movement, and thereby intimate to the great Powers that, in any attempt at interference, they would have to deal with United Germany.

With this object, he proposed to Count Rechberg, not to raise the question of the succession, but simply to confine the issue to the legality of the November constitution; and Rechberg was so much gratified at Bismarck's attitude, that Prussia was invited to take the direction of affairs, in case the king of Denmark's obstinacy should necessitate occupation. The first result of this understanding was that both the powers simultaneously forwarded an ultimatum, calling on the king as Duke of Holstein to carry out the resolutions of the Diet of 1860-1863.

This just and moderate demand went far to inspire confidence in Bismarck's intentions among the great Powers; and although it was universally recognized that Denmark was at fault, both England and France, misled perhaps by Bismarck's moderate tone, instructed their ambassadors both at Berlin and Copenhagen to announce emphatically that neither power would tolerate the interference of Germany in the internal affairs of Denmark. This naturally intensified the obstinacy of the Danes, and roused their combativeness, very much to Bismarck's satisfaction. The King moved in the chamber that the November constitution be upheld; the ministry resigned, a new cabinet was formed with Bishop Conrad as its chief, and war declared.

Meantime the excitement grew in Germany. A meeting of the Diet was convened to consider the best means for securing the rights of the Duchies: the people everywhere clamored for an immediate advance into Denmark, and the installation of the Duke of Augustenburg. And on the 24th December a corps of occupation consisting of twelve thousand Saxon and Hanoverian troops passed over the border; and the Danes, being defenceless, marched off as quietly as if they had simply been relieved of guard, and before the year closed, all Holstein was occupied with German troops. The people hailed the Duke of Augustenburg as their sovereign chief, and chased out the officials and other supporters of Denmark, and when the Duke appeared in Kiel, his reception was enthusiastic.

Meantime at a ministerial conference in Munich it was decided that Bavaria should make immediate demands for investigation of the rights of the Duke, and if acknowledgment of his claims were reached promptly, the Diet should provide

for the occupation of both Duchies; and that if Prussia and Austria were not willing, the troops of the middle States would undertake it. The Diet announced that the steps taken to confer the Duchies on the Duke were legitimate and not revolutionary.

The ruling idea at this point was the recognition of the Duke by the Diet, the departure of King Max with his troops for the north, the co-operation of the other States, and finally all North Germany to swell the patriotic stream. But it was soon to be seen that people and statesmen alike, while following an *ignis fatuus*, were aiding Bismarck in schemes which he was not yet prepared to announce.

#### EMPIRISM IN POLITICS: BISMARCK.

ALFRED BERL.

*Revue Bleue, Paris, May 17.*

THE withdrawal of Prince Bismarck seems to afford a good opportunity to point out the essential characteristics of his government, and to estimate from its elements of strength and weakness the chances of the decay or duration of the Chancellor's work.

That he has done great things for Prussia history will not deny. In 1863 he received from William I. a Prussia troubled with liberal ideas, weak and little considered abroad, suspected by all on account of its hesitating and equivocating policy during the Crimean War and the War in Italy. In eight years Bismarck vanquished three powers, of which two were of the first rank, reunited to the crown, territories which were a thorn in the midst of Prussian possessions, gave Prussia the hegemony of all Germany, from which he excluded the Hapsburgs, restored the Empire to the profit of the Hohenzollerns, bestowed on the scattered Germans a common country, and assured to Germany the preponderance in Europe. What he did was applauded by Europe, which thought that Germany, freed from all care, would become pacific. Never was a greater mistake. To-day, as a consequence of the policy of Bismarck, Europe keeps on a peace footing three millions of men, and on a war footing from 16 to 22 millions. Peace which was thought likely to follow the Prussian victories has never been so doubtful. The longer it lasts, the less it is believed in. The longer war is delayed, the less doubt is there that it will be frightful, ruinous, and exterminating. But then Bismarck is not a European. He is not even a German. He considers Brandenburg first and Germany afterwards. He is a faithful subject of Borussia, and has considered it his greatest glory to work for the King of Prussia.

He has pursued the same policy in Germany as outside of it, always a worshipper of force and a despiser of law. He has conceded to the German nation the right of choosing its representatives. But he has refused to go beyond that concession. He has tolerated universal suffrage upon condition that those elected be without authority, and even without influence on the domestic or foreign policy of the Empire. Apart from Bavaria, to which has been left a certain diplomatic and military autonomy, the German States are simply mediatised; the legislature of each deliberates without any authority; their kingdoms are annexes of the monarchy of the Hohenzollerns. After the German Constitution was voted, Bismarck said, "Now Germany is in the saddle." He was wrong. It is Prussia which is in the saddle. Germany was saddled.

Nothing showed better the nature of his government than his attitude in the Reichstag, and the language he was accustomed to address to the representatives of the nation. He harangued them with a tone of command, like a general at the head of his troops. If objection was made, he sometimes deigned to answer. But if the discussion was prolonged, he called those who opposed him "enemies of the empire,"

and concluded by declaring, no matter what might be the vote of the Reichstag, he would accomplish what his sovereign desired.

Prince Bismarck has been, consciously or unconsciously, one of the most dangerous accomplices of the Socialists and of their prodigious progress. This is the inevitable result of his policy of force. Free countries are least threatened by revolutionary theories. Individualism, the habit of self-government, the spirit of free association, the division of land, combine to make such theories powerless, and to prevent them from influencing deeply the great laboring masses, who expect their progress and emancipation to come from themselves and not from the State. Germany is a fertile field for the cultivation of the Socialist bacillus. The German, separated from political life, without full control of his private affairs, irritated by a government which has not the foresight to place in him all its confidence and hope, easily puts faith in mirages and chimeras, from which he trusts to get the relief which he knows it will be impossible to get in any political contest. Neither of the political parties in Germany has trusted Bismarck implicitly. The Liberals reproach him with having given to German unity an incomplete and false form. The Conservatives declare that he has betrayed the principles he has defended. The exclusion of Austria, the deposition of German princes, universal suffrage, these are his treasons. According to the legitimist idea in Germany, he has compromised the monarchical principle in Prussia.

In the judgment of the future Bismarck will be considered a strong, a very strong man. But will he be considered a great man? The distinction may appear arbitrary and academic, but it is none the less real. He will be held to have lacked true greatness, a wide, extensive, and humane conception, a durable creation, a political tradition, which survives him. He will be found a negative and destructive genius, and apt to say like the Mephistopheles of the poet, "I am the spirit who always denies." Posterity, like his contemporaries, will give him but one name—the Iron Chancellor. No one will deny that his was the greatness of a violent and exclusiv patriotism. And through this patriotism, if he shall not be considered a great man or even a great German, he will at least be ranked as a great Prussian.

#### ONE VIEW OF THE EMPEROR WILLIAM II.

JULIETTE ADAM.

*La Nouvelle Revue, Paris, May.*

UPON the ruins of his great position Prince Bismarck can build a colossal monument to his pride. The results sought by a pupil formerly beloved, if they contradict the anticipations of the old master, are none the less a homage to the purest Bismarckian doctrine, to the immortal principles of the necessity of lying, and of profiting by human asininity, which the ex-Chancellor contributed so powerfully to glorify, from his accession to his fall in German politics.

Observe how William II. permits a certain number of people to believe, or feign to believe, that his object and aim is peace. When all his acts prove the contrary, it seems sufficient for him to say, "I am in favor of peace," and straightway some exclaim, "Thank Heaven, the man who appeared the most impatient for war sings the praises of peace;" while others go about with the warning, "Let us not dream of war, now that the Emperor of Germany dreams of it no longer."

Is there a single reason, in the traditions of his race, his personal character, or the logic of Prussian militarism, which can authorize a sensible and reflecting mind to conclude that William II. is in favor of peace?

A pamphlet entitled "*Videant Consules*," which has appeared within a fortnight in Germany, and which has the earmarks of an official source, furnishes a key to the mystery of this sudden love of William II. for peace.

"*Videant Consules*" is written to prepare the gentlemen of the Reichstag to vote an annual credit for the creation of 474 new batteries, in order to raise to 700 the German battalions on the frontiers of the Vosges, that is to augment the force effective in time of peace. This annual credit, according to a passage in the speech of the Emperor at the opening of the Reichstag, is to be used specially for the defense of the eastern and southeastern frontiers.

According to "*Videant Consules*" if Bismarck created the empire by the aid of war, his policy threatened its existence by peace. The ex-Chancellor allowed France to repair her damages and Russia to fortify herself, when he ought to have provoked war with France in 1887 in order to crush that country a second time, and thus Germany would have had to deal with Russia alone. Still further, says the pamphlet, Bismarck's policy tending to destroy the credit of Russia and intended to intimidate France, has roused the hatred of both nations against Germany and caused them to draw near to each other.

William II. has therefore, in the situation thus made for him, no alternative but to increase his army, to play the comedy of peace, to feign at the same time dislike for the aristocracy of his officers, which he loves in his heart of hearts, and solicitude for the workmen and the peasants, whom he considers as only fit for food for cannon, and, finally, to breed suspicion between France and Russia. All the resources of lies, of tricks, of appearances, he will employ, and more confident of human asinity than Bismarck, will employ them until they are exhausted.

#### COMPARATIVE TAXATION.

EDWARD ATKINSON.

*The Century, New York, June.*

IN reasoning upon this subject there are a few fundamental principles of a negative rather than of a positive kind, which may well be kept in constant view.

1. With the exception of a tax upon a succession or devise of property, few, if any, taxes will stay where they are first put; they are distributed either upon all consumption, or else upon the consumption of the special subjects of taxation. Nearly all taxes are thus ultimately paid by the consumers.

2. Taxation must be considered as a method of distributing a part of the annual product of food, fuel, and materials for clothing and shelter.

3. Since this annual product is, and can be only the result of work, either mental, manual, or mechanical, or of all combined, it follows, of necessity, that *taxation* and *work* are practically synonymous terms. Taxes are gathered for the support of Government, and these taxes are expended by Government employers for the products of work, therefore the question of importance is, whether the work done by Government is constructive or destructive. In this country it is almost all constructive; in Europe it is, in very large measure, destructive; and to that which is directly destructive must also be added the diminution in the working power of the community by the withdrawal of a large part of the men, in the prime of life, for many years, during which they must be supported by others.

As to whether taxation is of very little moment, or proves to be a great burden, depends upon the manner of its distribution. Let us illustrate. One community elects to put a heavy direct tax upon the fuel and the iron consumed by its own people; the next community, similarly situated, secures the same amount of revenue by a tax on whiskey, wine, beer and tobacco, leaving fuel and iron free. In the one case there is an added cost of power, of machinery, and of tools of all kinds, thus diminishing the aggregate product; while, in the other case, the community takes but a part of the product of its work, and that part which can be spared with the least injury

or loss of force. The same thing is relatively true as between communities, under different governments, engaging in international commerce. A community that taxes its metals also taxes all products manufactured from its metals, which enables the community, in which metals are not taxed, to reap the advantage in the cost of its products, and so far be the reaper of profits in the world's commerce.

The present condition of shipbuilding may be cited as an example of a complete prostration in the United States, and of constant activity in Great Britain, so far as foreign commerce is concerned.

There must be an ever increasing demand throughout the world for steel-rails, engines, locomotives, sugar mills, and heavy machinery of all kinds, in the manufacture of which there has been, for many years, a difference of ten per cent. in favor of Great Britain, which is wholly due to the imposition by the United States Government of the tax upon the foreign imports of necessary materials used in the manufacturing of these products.

Now, since ten per cent. would be a large rate of profit on the making of rails, locomotives, etc., it follows that, while we hold the home market only in part by placing yet higher taxes on the finished rail and engine, yet we lose nearly or all the benefit or gain in supplying the world—and Great Britain takes it. Home industry is, to that extent, restricted; the home markets for our farm products and manufactures is, to that extent, diminished; and the loss to us is immeasurably greater than the mere amount of the tax of less than \$4,000,000 which is derived from the import of iron ore and pig iron, which sum is only about four per cent. of the surplus revenue which we are trying to keep out of the national treasury.

The consumption of poultry and eggs in the United States may be computed at \$386,000,000, which is equal to three times the annual value of the product of pig iron; four to five times the annual value of the wool clip; six to seven times the value of the entire product of all our silver mines, and about equal to the value of the cotton crop. But we depend for a part of our supply of eggs on the hens of Canada, Denmark and Holland (Qu: are they "pauper hens?"). Would not, therefore, a tax of \$4,000,000, or of about one or two per cent., on the product of poultry and eggs, be much less of a burden than a tax on pig iron which has caused the cost of iron to our domestic consumers to be from \$50,000,000 to \$60,000,000 a year more than the cost of the same quantity supplied our competitors in other countries for many years?

We give this analysis of the effect of a tax on iron and steel only as an example of the way in which the problem of comparative taxation is presented when dealing with two methods, each assumed to yield the same amount of revenue.

In order to protect our home market and retain it at its full measure we must therefore carefully discriminate in the matter of taxation, so as not to obstruct our exchange of products with foreign countries, since commerce depends absolutely upon the exchange of product for product, balances only being settled in Specie.

#### THE TARIFF PANDEMONIUM.

*Belford's Magazine, June Editorial.*

THE national capital for months has been crowded with men connected with the industries likely to be affected by tariff legislation, all more or less excited, and storming, mob-like, at the doors of the Ways and Means Committee of the House of Representatives. So tremendous has been the pressure that that committee at one time changed its quarters solely with a view to escaping the crowd. Doubtless very many of the people engaged in the unseemly scramble that has been in progress have keenly felt the degradation of their work, but they have had no alternative. Their interests were at stake and with some it has been a matter of life and death. The

men who have the deciding of the questions involved must be made of iron, to resist the corrupting influences which will be brought to bear upon them, and, unfortunately, our Congressmen are not at all of that sort. During the last presidential campaign the manufacturers who have the most at stake in connection with the tariff were openly told, that they had to yield liberally of their "fat" for political purposes, if they wished to retain the advantages they already possessed or secure new ones. Nobody seems to deny that the McKinley bill is being shaped largely with a view to the payment of political debts. A system that makes footballs of our most important business interests, to be kicked about by politicians according to their pleasure or the influences that may be brought from time to time to bear upon them, must be ruinous. The American people can profitably study the object-lesson now furnished them at Washington.

**SPANISH AFFAIRS.**—*Revue des Deux Mondes*, Paris, May 1.—The Madrid Ministry succeeded in escaping unharmed from the military and parliamentary ebullition that was produced by the letters of some of the generals, and the punishment that was inflicted on the writers. General Daban, the leading personage in this epistolary disturbance, has gone quietly to submit to his period of detention in the fortress of Alicante, and General Salcedo is under arrest at a citadel in the North. General Martinez Campos, the most energetic of General Debán's defenders, has made haste to pay his duty to the Queen Regent. Scarcely had the Government finished with this affair of the generals, when it was taken by surprise by another incident, perhaps quite as serious, and in any case revealing a certain amount of anarchy and effervescence in some parts of Spain. One of the chiefs of the Carlist party, who is a Senator, the Marquis of Cerralbo, recently made a political tour in Catalonia, which passed off peacefully enough. He then desired to visit Valencia, but his arrival there produced a veritable popular uprising. A furious multitude trooped through the city, and the passions, once unchained, led to violent excesses. They besieged the Senator and his friends in their hotel, threatened their lives, and profited by the occasion to break into and pillage some buildings, notably the Jesuit College. The town was, for a time, the theatre for scenes that were thoroughly revolutionary. The Civil Governor was quite unprepared for the event, and could think of nothing better to do than to leave the task of repressing the disturbance to the Captain-General. Outward order was speedily restored. Such revolutionary scenes are nevertheless a matter of grave import, if only as symptoms of the anarchic condition of the public mind, and the weakness of the civil authorities in populous cities like Valencia. The Ministry showed embarrassment in giving an explanation of the occurrences to the two Chambers; and incidents of this nature do not, in fact, tend to strengthen the Sagasta Government, which seems to be losing ground day by day.

## SOCIOLOGICAL.

### THE RIGHTS OF THE CITIZEN AS A USER OF PUBLIC CONVEYANCES.

SETH LOW.

*Scribner's Magazine*, New York, June.

ONE is tempted to say that in New York, and occasionally in other cities, there is no recognized right of the traveller beyond safe transportation. A railroad company may recognize that it is good business policy to make its patrons comfortable, but that there is any obligation to do so is mainly lost sight of.

No vehicle in Paris or London is allowed to carry more passengers than can be seated: the sign *complet* warns the would-be traveller that he may not demand transportation at

the price of making every one else uncomfortable; but in this country the company collects a full fare with complete placidity, from the passengers hanging on by the straps, or crowding the platforms.

There can be but one adequate explanation of this situation. The standard of our people is not high enough; there is complaint certainly, but no intelligent insistence on a higher standard of service.

In another respect, our cities make but a poor showing in comparison with the cities of the old world. The most valuable city franchises have been parted with in the United States for nothing. In Europe they have been largely retained as a source of revenue to the community.

Our system of granting municipal charters is in a great measure responsible for the faulty service rendered. A public body which has public franchises to grant at will is largely exposed to corruption. The remedy is to be sought in depriving the public body of the power to make such grants at will. Instead of the city holding the passive part of consent, it should be vested with the active duty of planning the route that is to be operated, and, of protecting the public interests by specifying the conditions. When they do this we may hope for better accommodations. In any case if the city were to seek bidders after due public notice, for specific work to be done in a specified way, under conditions which lifted the right to do the work entirely out of the range of favoritism, it can scarcely be doubted that capitalists would compete for the privileges so offered for sale, much more cheaply than at present.

The city of New York never has parted with the ownership of its ferry franchises; it establishes ordinances, prescribes fares, and sells the lease subject to well-defined conditions; and since 1859 each succeeding lease has been more and more favorable to the public. Going over the whole history of the East River franchises for the last thirty years, I think it may be fairly claimed that the city's method of dealing with them is a striking illustration of the right way to deal with all municipal franchises.

### HOMELESS WOMEN OF NEW YORK.

SARAH L. ROYS.

*The Home-Maker*, New York, June.

IN this great city of costly palaces, handsome mansions, luxurious and daintily furnished houses, and cosy flats, apartments, and rooms, can it be possible that there are any poor wanderers who have not a roof to shelter them?

It is not only "possible," but true.

The New York police keep an exact record of the number of applicants for lodgings at the different station-houses each night in the year. I have obtained the correct figures from their books, which say that thirteen thousand eight hundred and forty women were lodged in the several station-houses of the city during the three months ending March 1, 1889. These lodgers at station-houses sleep on boards. It would be impossible to provide them with mattresses, which would soon walk away of their own accord, so covered with vermin are the poor creatures who sleep on them. But they are comfortable in comparison with the wretches who find their only refuge in the filthy five-cent lodging houses. These accommodate their lodgers only from 8 P. M. until 8 A. M. After the latter hour these people wander about the city until dark, begging where they dare, with no chance to wash or readjust clothing, and with no place to sit down, excepting the surreptitious rest on a door-step, or the few minutes in a back-yard. The constant greeting "move on" is forever in their ears.

Making an estimate from the cheap lodging-houses, the police statistics, and the night missions, one can almost put the figures down at thirty-eight or forty thousand homeless women who dwell within this phenomenally wealthy city of

New York. The question has been asked: Are not these women of ill-fame? No. In nine cases out of ten they are women whom, excepting for drinking, quarrelling, and neglecting their household duties, no word of reproach can touch.

With the exception of those who have become destitute through no fault of their own, sickness, perhaps death, having robbed them of home and support at one blow, nearly all these homeless women owe their misery to drink. In the cheap tenement houses the women, to treat each other, send out their children for cans of beer, and the habit of drinking grows until the mothers become the miserable wretches they are. Lager-beer saloons should be prohibited from selling cans or pails of beer, and especially to children.

Wealthy women leave legacies to this or that college, church, or institution, all worthy objects of charity, no doubt. But could these wealthy women, before disposing of their bounties, see the hopeless misery, the despair, the suffering, and utter lack of spiritual influence or advice in the existence of these wretched, homeless sisters of theirs, would they leave their money so complacently to colleges, already wealthy, to churches already too idle, and to institutions where it takes more money to dispense the charity than what is expended on it.

#### SUNDAY REST: THE NEW MOVEMENT FOR ITS LEGAL PROTECTION.

DR. W. W. ATTERBURY.

*New Englander and Yale Review, New Haven, May.*

In the movement for ameliorating the conditions of the working classes, the question of the legal protection of the weekly day of rest naturally commands a permanent place.

In Germany, France, and Austria there is much interest manifested on this question, although little has been accomplished.

In this country there has been of late an evident reaction against the non-observance of Sunday. One feature of this movement is the part the working-men are taking in it. The great labor and trade organizations, the Knights of Labor, the Brotherhood of Locomotive Engineers, the Central Labor Unions of the larger cities, have declared in favor of Sunday laws.

Already there has been practical coöperation of Roman Catholic priests, prelates, and laymen with Protestants, in efforts to maintain the laws protecting Sunday rest.

On the other hand, the whole system of our Sunday laws is opposed by a school of anti-religious secularists, a small but active body of Christians who hold to the seventh-day Sabbath, the large and powerful class of manufacturers and sellers of intoxicating liquors, and others who, for pecuniary interests, demand a free Sunday. This hostility to Sunday laws is avowedly based upon the ground that such laws are infringements of the religious liberty which is guaranteed by constitutional provisions.

I. In inquiring into the constitutional basis of our American Sunday laws, the first and most important point to be noticed is that *these laws do not rest on a religious ground*. They do not compel the religious observance of the day. When the separation of Church and State was more fully understood, and applied, the early Sunday laws were modified in conformity to the principle. The distinction was made between the Sabbath as an institution of religion, and the observance of Sunday as a Civil institution. This distinction has been carefully observed by legislatures and courts; and however important the religious observance of the day, it has not been, and cannot be, imposed by the civil law.

II. The Sunday laws recognize and protect the right of weekly rest.

It is an accepted truth that the weekly rest is necessary to

mans' physical, mental, and social well-being; and it needs little argument to show that the Sunday rest cannot be enjoyed by the classes who most need it without the intervention of the State.

III. The chief and highest use to which the weekly rest is put, by the American people generally, is its religious use. And so the law recognizes and protects the *right of undisturbed worship* to which the day is devoted.

IV. Another consideration in vindicating the claim for a legally-protected Sunday rest is, the influence of the Sunday observance in promoting the intelligence and morality of the people. It is, we think, no exaggeration to say that the Sunday rest with its opportunities for thought, for reading, for social intercourse, in its Churches and Sabbath-schools, is a means of popular intelligence equal to all other agencies combined. To vast numbers engaged in exhausting toil, it affords the sole opportunity and means of intellectual improvement.

In this country, especially, law depends for its effectiveness upon public sentiment. Against the selfish passion for wealth, against the inexorable demands of exacting competition, the conscious need of rest is not enough to secure the keeping of Sunday. A profounder conviction must be behind the law of rest and give it support.

#### THE BERLIN LABOR CONFERENCE.

EMILIE OLLIVIER.

*The New Review, London and New York, April, 1890.*

The Emperor of Germany, not content with being merely the benevolent legislator of his own country, seeks to become the representative of popular interests and aspirations in all countries. But is it possible that the policy which is his by tradition and choice can permit him to play with success the part of an international legislator? We must remember that at this present day the German Emperor is the representative of two survivals of a more barbarous time—the system of protection and the right of conquest.

He believes in protection, and by his example he is driving trade to the absurd conditions from which it was delivered, to the great benefit of civilization, by Cobden, Bastiat, Michel Chevalier and Say. These economists have shown us that by isolation, prosperous nations harm each other; that a country cannot long remain rich while its neighbors are poor; that general comfort is the result of individual well-being; that except the moderate duties rendered necessary by fiscal reasons, no artificial obstacle should hinder the natural movement created by God himself, which constitutes a law of the world.

Germany, imitating the democratic selfishness of America, declares these maxims false and refuses to obey them.

The German Emperor is not only the representative of the system of protection; he embodies the allied system which is yet more retrograding, the principle of conquest. France and England had by different methods made the recognition of the liberty of peoples and nationalities an avowed principle of international law. Germany, which once, like France and England, professed these principles, has disavowed them since her attack on Denmark, and the seizure of the Danish Duchies of Schleswig-Holstein. She has laid it down as a maxim that the strongest has always and everywhere the right of appropriating the territory which suits him, and, in the popular phrase, rounds off his own property.

The Berlin Conference can only give expression to wishes, and formulate theories. These wishes and theories must, before they can take effect, be embodied in laws by the legislature of each individual country.

Is it likely that the deputies of the Chambers (French) will be favorably inclined by arguments drawn from the results

of a Berlin vote on the proposal of the oppressor of our brothers of Alsace and Lorraine?

The oppressive policy, of which the German Emperor is the representative, has a further effect than to render coöperation with France a moral impossibility. It is the most serious material obstacle to any improvement in the lot of the working classes.

Prussia, by the substitution of armed nations for the former small armies of soldiers by profession—another lapse into barbarism—has rendered it impossible to relieve labor of its heavy burdens. Socialism is the consequence and the punishment of this survival of the policy of conquest which has led to such an extension of the military system.

The edicts are worthy of praise and deserve to succeed. The Conference is an incoherent experiment, and will not succeed. Let the Emperor abandon his economical errors; let him curb his military ardor and place to the credit of the laboring class the amount so saved on the army estimates; then he will acquire the right to address a philanthropic appeal to the nations, and to inaugurate social concord in Europe. But while he offers the olive branch with one hand, holding a naked sword in the other, while he talks of mitigating suffering and continues to inflict it, it is not possible to believe in the sincerity of his efforts towards social equity.

## SCIENTIFIC.

### NATURAL SELECTION AND THE SPIRITUAL WORLD.

DAVID G. RITCHIE.

*The Westminster Review, London, May.*

WHEN Darwin derives the moral nature and mental faculties of man from their rudiments in the lower animals in the same manner and by the action of the same general laws as he derives his physical structure, Mr. Wallace ("Darwinism," pp. 274, 283, 296) refuses to follow him. He holds that there is a "Spiritual world" and that an "influx" from this spiritual world has produced man's moral sense, his mathematical, artistic and metaphysical faculties, for he holds that those faculties cannot be accounted for by natural selection. Yet, after saying this, Mr. Wallace declares, at the very end of his book, that "the Darwinian theory, even when carried out to its extreme logical conclusion, not only does not oppose, but lends a decided support to a belief in, the spiritual nature of man." It shows how man's body may have been developed from that of a lower animal under the law of natural selection, but it also teaches us that we possess intellectual and moral faculties which could not have been so developed, but must have had another origin; and for this origin we can find only an adequate cause in the unseen universe of spirit." Now, however true Mr. Wallace's beliefs about a spiritual world may be, it does seem odd to say that they are a carrying out of the Darwinian theory "to its extreme logical conclusion." This "spiritual world" which is postulated in order to account for the moral sense and the higher mathematics, is also to serve as an explanation of "the marvellously complex forces which we know as gravitation, cohesion, chemical force, radiant force, and electricity, without which the material universe could not exist for a moment in its present form, and, perhaps, not exist at all. Still more surely can we refer to it those progressive manifestations of Life in the vegetable, the animal and man—which we may classify as unconscious, conscious, and intellectual life—and which probably depend upon different degrees of spiritual influx." Now if gravitation, cohesion etc., are the spiritual world, the ordinary man may well ask, "Where is the non-spiritual world?" Nobody denies that gravitation, chemical

affinity, life, consciousness, intelligence, represent an ascending scale. But if the word "spiritual" be extended to the lowest of them, has this any different meaning from extending the word "material" to the highest of them? To name the ultimate principle of the universe from the higher end of the scale or from the lower makes a difference; but it is a difference in the ontological theory and not on a question of physical causation, with which alone the biologist, as such, has to deal.

Rejecting "natural selection" as an explanation of the moral and intellectual nature of man, Mr. Wallace takes, not some characteristic that seems to belong to all men, and no animals—such as language—but the mathematical, musical and artistic faculties, which, he claims, are found in but few human beings—and reasons: (1) that these faculties, not being useful to man in his struggle for existence, could not have been developed by natural selection; (2) if they had been so developed, they would have been present among human beings with some approach to equality.

The question of the "moral sense" is put aside in "Darwinism" as "far too vast and complex to be discussed" there; but some discussion of it cannot well be avoided, because it forms the best initial test of the adequacy or inadequacy of the theory of "natural selection" outside of the merely biological domain. The social nature of man causes him to live in groups, and as the struggle for existence ceases to be carried on between individual and individual, but between group and group, so what promotes the welfare of the tribe is approved, what hinders, is condemned, and thus is the moral sense evolved. "Conscience," as Clifford puts it, "is the tribal self."

Consciousness, reflection, language, are all, obviously, advantages in the struggle for existence to the beings possessing them; and it is much the simplest hypothesis to ascribe the origin of all of them to natural selection, instead of postulating a mysterious intrusion from without.

The theory of natural selection makes it a necessity that those societies should survive in which the promptings of the tribal self have been most felt; and the mysterious "feelings" on which the Intuitionist falls back are thus accounted for. The Evolutionist can easily explain why some virtues have been earlier recognized than others, and why the same acts have, in different times and places, been regarded good or bad—standing difficulties to the Intuitionist. When reflection appears, a higher form of morality becomes possible, for the utilitarian reformer reflects for his society, anticipates and obviates the cruel process of natural selection by the more peaceful method of legislative change.

Natural selection operates in the highest types of human society, as well as in the rest of the organic realm; but it passes into a higher form of itself, in which the conflict of ideas and institutions takes the place of the struggle for existence between individual races.

Elementary arithmetic, and elementary perceptions of special relations would undoubtedly be useful to men living under the rudest conditions; and the brains capable of very simple mathematical thinking may well enough be the ancestors of brains capable of more complex processes, if the capacity has been accumulated by favorable combinations occurring again and again.

Would not Mr. Wallace's arguments against the utility of music apply equally to the songs of birds, and would he not equally be justified in inferring that the lark and the nightingale manifest, as certain of our poets have said, an influx from the spiritual world? The spiritual world need not be summoned, as a mysterious counterpart to the material world, intruding itself into the latter, wherever the scientific investigator finds a difficulty at first sight, or the person who is afraid of science, finds a convenient place of refuge for threatened beliefs. If a spiritual principle is recognized in

the universe, it must be recognized, not in the exceptional, not in holes and corners, like those intramundane spaces in which Epicurus stowed away the gods; but a spiritual principle must be recognized everywhere, as the condition of our knowing a system of nature.

### HYPNOTISM.

WITH A CRITICISM ON SOME RECENT EXPERIMENTS AT  
LA SALPETRIE.

FREDERIC BATEMAN, M.D.

*Journal of Nervous and Mental Disease, New York, May, 1890.*

THE localization of cerebral faculties has received much attention of late years, and a host of scientific workers, both on the Continent of Europe and in America, have thrown great light upon the subject; but I nevertheless feel justified in saying that the most conflicting views still prevail concerning the exact localization of the visual centre.

The connection between the visual centre and hypnotism may not be apparent at first glance, but it is my purpose to show, in connection with some recent hypnotic experiments at the Salpetrie, that the results achieved have a direct bearing on the physiology of vision.

In these experiments, conducted by Professor Charcot, two conditions have been noted, called respectively "hysterical lethargy" and "the cataleptic state."

It is reported that most cases of grave hysteria can be thrown into the first of these two conditions by directing the eyes to be fixed steadily on some point—the tip of a penholder held in the hand, for instance. In a few moments the head inclines to right or left, the eyelids close, the limbs become motionless and limp, but the power of speaking remains. This is the condition of hysterical lethargy, always attended by marked excitability of the neuro-muscular organism, consisting in a tendency to contract under the influence of simple mechanical irritation.

It is easy to cause a patient to pass from the hypnotic to the cataleptic stage. All that is required is to open the eyelids and allow the retina to be stimulated by the rays of light.

In the recent experiments by M. Charcot the hypnotized patient complied at once if asked to speak, write or make any gesture. The left eyelid being opened, and the left retina stimulated, the right hemisphere is plunged into catalepsy, but the subject continued able to speak, write and gesticulate; but on the left eyelid being closed and the right opened, with consequent stimulation of the right retina, thus plunging the left hemisphere into a state of catalepsy, the patient can neither speak, write nor gesticulate.

These experiments appear to point to the conclusion that the seat of speech is in the left anterior lobe; but while recognizing the scientific interest attaching to these curious experiments, I cannot admit that the inference drawn from them is a logical one. It is not my purpose to enter upon a discussion of whether the speech centre, if there is one, is situated in this or that part of the brain; but I am supported by so many authorities in my conclusion that this loss of the power of speech and gesture is most probably due to suggestion, that I feel justified in regarding the evidence as inconclusive. Professor Charcot himself, too, admits that hysterical mutism can be induced by suggestion.

Moreover, I am not at all sure that there are not anatomical objections to the deductions which have been drawn from these experiments.

There are several theories as to the seat of the visual centre; the most divergent notions exist as to the course of the fibres at the optic chiasma, between it and the mesocephalic ganglia, and again between these and the cerebral cortex; and Charcot's assumption that there is a supplementary crossing of the fibres of the optic tracts in the corpora quadrigemina,

by which all fibres from one hemisphere would pass to the other, is by no means recognized as absolutely correct.

The points of decussation of the optic nerves is admittedly hypothetical, and there is so much difference of opinion on this point that Charcot's hypothesis cannot be accepted as demonstrating the truth of his conclusions; based as they are upon the further assumption of two completely independent halves of the nervous centre, one for each eye. Our knowledge of the precise distribution of the fibres of the optic tract, and of the relation of the two visual centres to each other, is too imperfect to justify the Salpetrie experiments being accepted as evidence of the localization of speech in any part of the left hemisphere of the brain.

### RUSSIAN ETHNOGRAPHY.

D. N. ANUTSCHIN.

*Russische Revue, St. Petersburg, No. 1, 1890.*

I.

RUSSIAN ethnography is not a thing of yesterday. Already in the eighteenth century, at the moment, so to say, when the term "ethnography" first came into use, the foundation of a scientific and comparative study of the language, religion, condition and customs was established; and in the year 1716 the Russian Government entered into a contract with Dr. Messerschmidt, who undertook to visit Siberia, write a description of its people, and prosecute the study of their language.

During the years 1733 to 1737, Krassenninikows published a very interesting account of the Kamschatdalen, a wild and until then unknown people on the borders of Asia, who were still in the Stone Age of culture; and the year 1786 witnessed the inauguration of a new series of scientific expeditions which reaped abundant material in the several departments of geography, natural history, and the ethnography of the several provinces of the Empire; especially of the Urals, Siberia, the Kirghiz steppes and the Caucasus.

Approximately at the same period, as the first attempt was made in Germany to illustrate systematic descriptions of the several race types by accompanying pictures, a Russian work appeared, entitled "A Description of the Heathen Races Resident Under the Kasanschen Government," and a little later appeared George's comprehensive work under the title "Description of All the Peoples Dwelling in the Russian Empire."

The nineteenth century brought new questions and new methods to the study of Russian Ethnography. Klaproth's work on the Asiatic languages was a scientific analysis of many of the languages of the Empire. Sjögren and Caskén laid the foundation of the comparative study of the Finnish language. During the third decade of the century much light was thrown on the mythology, customs, and traditions of the people, dating from a hoary antiquity, and the old Slavish literature was investigated.

These individual labors gave place in 1845 to the Russian Geographical Society, which, in its ethnographical section, defined its object to be: "The collection of data concerning the past and present condition of all the several races of the Empire, physically, morally and generally, and concerning their language."

But while the Society was organizing, the material of research was quietly disappearing, partly by the obliteration of special folk characteristics, by contact with an ever-widening culture, and partly by the disappearance, one after another, of small isolated groups, many of which, as the *Liven* and *Krevinger*, are on the borders of extinction.

The ethnographical study of these living groups has an important bearing on history. It presents us with pictures of more advanced peoples, who once belonged to the same stage of development, but whose traditions have become obscured or obliterated.

It was not until the middle of the present century that European scholars drew attention to the diverse physical characteristics of the several race types. German scientists as Leo, Klemur, Riehl, consider the difference between the Germans and Slavs as amounting to a difference of race type. Dietzel compared the Slavs with the negroes, and observed that although the Russians are fair-skinned they have all the characteristics of the negro.

"They will," he says, "work no more than is necessary, and only under compulsion." There are certainly physical differences between the Slavs and Indo-European peoples, especially in the conformation of the skull, but the affinities of the Slavs are Mongolian and not Negritic.

Nadeshden's "Herodotsche Skythenland," and "Historical Geography of the Russian World" were later and important contributions to Russian ethnography. In his last and unfinished work he urged that the folk-lore, fables, songs, parables, etc., which had been collected, constituted an invaluable material for the elucidation of the ethnographical problem, provided only they were systematically utilized to that end, and not merely hoarded for their own sake, or for the sake of the entertainment they were capable of affording. They are material of the highest scientific value, which properly applied are capable of elucidating problems of the utmost interest to the Russian people.

**NEW CHAPTERS IN THE WARFARE OF SCIENCE.**—*Popular Science Monthly* for June.—The eighth paper under this head is devoted to the antiquity of man and Egyptology, and after noting the hostile attitude of the theologians toward conclusions antagonistic to Biblical chronology, goes on to record the patient labors of the Egyptologists which, extending over a century, have resulted in accumulating a mass of evidence, drawn from written records, and sculptured tablets of long lines of Kings, which leaves no reasonable doubt that Egypt was already at a high stage of civilization 5000 B. C.—a conclusion supported by the high development of the arts and social life at the time of Abraham.

## RELIGIOUS.

### CHURCH DISCIPLINE.

J. ROMEYN BERRY.

*The Presbyterian and Reformed Review, New York, April.*

UNDER the Mosaic economy certain offenders were liable to the penalty of death, and others to the punishment of being "cut off."

In the New Testament, however, just what the Church is to do toward those who prove themselves unworthy to remain among Christ's disciples, is nowhere fully and unequivocally declared. In Matthew, Chap. XVIII., so generally referred to in steps of discipline, the subject of the Saviour's discourse is personal offense and personal forgiveness, the Church, whether taken as meaning the members collectively or as represented by its rulers, being appealed to, in the last step, as an umpire.

If reference is made to "the Keys," to the "binding and loosening," we are met by the fact that the keys, thus committed, were put into the hands of men endowed with supernatural wisdom and authority, not transferable to any successors. In 1 Cor. v. we have the first clear case of Church discipline, the Apostle making a peremptory demand on the Church to "put away from among them that wicked person." He declares that, in his apostolic authority, he had judged the case already, and he commands the Church forthwith to take formal action in the matter. Here we have, not

a mere personal grievance, but an offence against virtue and decency, followed by a public, formal act of the Church against the wicked person. And, lastly, we have the special, terrible act of the Apostle, in "delivering the guilty one over unto Satan, for the destruction of the body." Thus, again, we are confronted by the superhuman elements of apostolic functions, with which the Modern Church has nothing to do.

In the messages of our ascended Lord to the Seven Churches of Asia, three of them are addressed either with approval or censure upon matters relating to Church discipline, viz., Ephesus, Pergamos and Thyatira. The language of the Great Inspector to these Churches indicates his requirement of all his Churches to maintain the honor of truth and holiness among their members. After examination of all the passages pertaining to the subject of Church discipline, we are brought to the conclusion that, while the obligation is clear as a matter of principle and duty, yet there is no specific rule or model laid down, everything being left to the judgment of the Churches, guided by the principles of Christian Ethics, as given in the Word and applied by the grace of the Holy Spirit, in the particular circumstances of every case. The Gospel is clear and rigid in its great essentials of doctrine and morals, but marvellously flexible in regard to modes of government, ritual, and discipline. The paramount aim, therefore, of every Church should be the promotion of truth and holiness among its own members.

With Rome the principle is *power*. The terrible engine, with furnace, boiler, and throttle-lever, is in the Vatican; but its belts, wheels, joints, and hammers encompass the earth. Protestantism has far different conceptions of the Church's prerogatives, and relations to her children. Christ alone is the Supreme Head of power; His Word the only Supreme law. Gentleness, patience, love, are the conspicuous features of the Church's government. Not the keys of a jailor, but the open door of a home would best symbolize its aspirations—not the stern despot, but the tender parent presides within. It regards the visible organization of the Church as designed for the worship of God; for the public profession of Christ; for the observance of His sacraments; the preaching of His Word; the edification of saints, and the conversion of sinners. But it regards the Church also as a hospital, where there are sick ones to be nursed, feeble ones to be strengthened, and wounded ones to be healed; where self-denial, sympathy, forbearance, and charity are demanded every hour. But the audacious spirit of speculation on religious themes, the growing neglect of public worship, the disregard of the Sabbath, the failure of parental duty in respect of religious instruction and family religion, with many other ways of dishonoring Christianity in the house of its friends, call for action upon the part of the Church.

The question confronts us—How can the Church best foster that which is good, and eliminate that which is evil? A proper view of discipline contemplates matters which precede a confession, as well as those which follow it. Therefore, our first consideration has respect to the duty the Church owes to her prospective members before she admits them to her communion. Follow the Great Teacher's method. Never did He present the terms of discipleship with such startling rigor as when great multitudes showed signs of following Him, or when some impulsive enthusiast proposed to become His disciple. Let the Church guard well the entrance to her membership, and then she will have less occasion to consider what discipline she should adopt toward those whom she so rashly drew into her courts.

II. The clear teachings of the Word of God should be made in every case the supreme and only test of right and wrong. When innocent and proper amusements are accursed, the Church utterly loses her moral power, and excites antagonism and revolt against what is felt to be a tyrannical usurpation. If men choose to make severe rules for themselves, let them

do so; but let them not make bars out of disputed theories to exclude others who are as conscientious as themselves.

III. Church officers are not required to institute a search for the faults of members. Pastors and elders are overseers, not inquisitors. There will be enough that is open and flagrant without seeking for that which is less conspicuous.

IV. There is need of that wisdom which is gentle, patient, sympathetic, and which knows how to discriminate. Let variety of character, weaknesses, hereditary tendencies, temptations, conditions, etc., be considered with charity, for nothing can be more unjust and un-Christ-like than that spirit which is ever ready to condemn the stumbling pilgrim, regardless of the roughness of the way or the weakness of the limbs. But with all the Church's gentleness she must never lower her standard, never cease to insist upon holiness in heart and life as the requirement of supreme importance.

After extended inquiry as to the present state of discipline in the churches, the following facts appeared: (a) There is a general attention to church discipline in its primary and informal character, by personal visitation and conference with delinquent members. (b) There is very little beyond this point in the way of formal action leading to suspension, etc. (c) There is strong complaint against our constitutional mode of procedure on account of unwilling witnesses, public sentiment, opposition of families and friends, possible appeals, etc.

In conclusion, let us suggest deferentially two questions:

1. May there not be an advantage in the trial of a private member (except in case of heresy) in limiting the right of appeal, thus preventing that weary prolongation of a trial which, through appeals and technical exceptions, may distress and rack a church for years.

2. Might it not promote the peace, purity and welfare of the churches if a certain discretionary power were allowed in releasing certain members from their church relations without the formalities of trial by process? May it not be that a larger liberty, wider prerogatives and less demands of formality, in the primary court of the church, would secure a better discipline and thus a purer communion? But after we have done our utmost, tares will remain, and these must await, according to the Master's parable, the separation by angels at the final harvest-day.

#### CONVENT LIFE IN THE UNITED STATES.

M. F. CUSACK, THE NUN OF KENMARE.

*Our Day, Boston, May.*

THE reports which appear in the press from time to time as to the escape, or rather the attempts to escape, of those who have entered convents of their own free will, should form a subject of serious investigation. If Roman Catholics desire to enter convents by all means let them be perfectly free to do so; but if they also desire to leave them, they should be equally free, which most certainly they are not. In this free country a considerable number of persons are deprived of freedom. Attempts to escape from convents in this country are much more frequent than is supposed, but are generally frustrated either by the indifference or active interference of Protestants. Where nuns are not prohibited from leaving convents, they are very badly used, if they presume to disobey in the least the arbitrary orders of the superior or bishop. As to the latter fact I can testify, having visited just before Christmas the Ursuline convent at Pittsburg, about which so much appeared in the newspapers a few months since. I went to the convent with a Protestant lady who had placed her daughters under the care of the sisters some time before the events mentioned took place. Although it was a stormy day, we had some difficulty in getting in, the convent being barred up like a fortress. It took, in fact, an hour at front and back door before we gained admittance. When we were at last inside, we were allowed to

see Sister Alphonse and two other sisters who had fallen under the displeasure of the bishop. Supposing I was a Protestant, they talked as freely to me as to the lady I accompanied. They all told the same story of their treatment, how they had been deprived of necessary food, and the food they did get was thrown at them as if they were dogs. The poor sisters showed me their clothing, which was wretched, and said they could not get even shoes to wear when they went out, the shoes they had on not being fit for the poorest person to wear at any time. One of them, as the result of the way in which she was treated, was sent to a lunatic asylum while I was in Pittsburg. In the course of the conversation with these sisters, one of them complained of the indifference of Protestants who had quite forsaken them.

#### A CURIOUS SECT.

*Niva, St. Petersburg, April 28.*

THE latest reports of the Historical Society of St. Petersburg contain some very curious information about the Golubtzy, a numerous sect living in the districts on the Volga. This name, Golubtzy, or "little Pigeons" (tantamount to "dear fellows" in English), is the one by which they address each other, and by which they are known in the government of Saratov. The sect, however, seems to be an offshoot of the Khlistovstchiky (literally, flagellantes). There are entire communities of the fraternity in the interior of Russia. They do not believe in the Church, the holy sacraments, the ministry, nor in the holy images; nor do they observe any of the Christian feasts or fasts. They do not touch any spirituous drinks, they drink no tea, and eat no flesh, and no garlic, onions, or potatoes. The potatoes they consider especially abominable, because, as they say, "they breed like dogs;" and they believe that if potatoes are put in a pot and placed in the stove for a few days they turn into curs. This belief is prevalent even among orthodox Christians living in the neighborhood of the Golubtzy. The adherents of this sect make a profound secret of the tenets of their religion, and very seldom acknowledge that they belong to it. To hide their religious identity they often go to church, and receive priests courteously at their homes, but they scoff at everything in orthodox Christianity. At their own meetings they sing incoherent hymns and indecent songs, and perform ceremonies of a decidedly loose moral character. The following two hymns were taken down in short-hand writing at the recitation of Golubtzy, who deemed themselves unobserved:

#### MORNING HYMN :

Mother Mary walked from the city of Jerusalem.  
She walked, became tired, laid down, fell asleep.  
And she dreamed a fearful dream—a dream most terrible:  
There are three trees on the mount of Zion,  
One is (that of) Peter, the second a Cedar, the third a holy Cypress.  
On the holy Cypress the Jews crucified Christ.  
His little hands and feet they pierced with nails.  
His little head they wounded with a crown of thorns.  
They viewed his body—his body like the bark of an oak.  
His gore—like a stream of red hot iron.

#### EVENING HYMN.

The slave (of God) laid herself down to sleep.  
She hedged herself in with the cross.  
She lighted herself with a star.  
She covered herself with the blue sky.  
Angels (were) at the windows; Christ before the door;  
The Saviour in her arms; the most holy mother of God—  
Mary around the door inside.

Remarkable it is that many orthodox Christians living in the neighborhood of Golubtzy sing the same hymns.

**PROPHECY, FULFILLED AND UNFULFILLED, IN JEWISH EXPERIENCES**, by R. Wheatley, Cornwall, N. Y., in the *Methodist Review* for May, discusses the question as to the literal interpretation of the prophecies in regard to the reinstatement of the Jews in the promised land. The different special prophecies of civil emancipation are noted in their relation to the progress of the Jews in the different departments of life—practical politics, banking, the Press, etc., and their numerical increase, especially in Palestine, where they are becoming an ever greater power; and the conjunction of circumstances wholly new in their history, is considered as decisively confirming the inspiration and credibility of the Scriptures, and indicating the near approach of the time when they shall be permanently established in their own land.

## EDUCATION AND LITERATURE.

### LONDON POLYTECHNICS AND PEOPLE'S PALACES.

ALBERT SHAW.

*Century, New York, June.*

WHAT I have called in the title of this article the "people's palaces" of London would perhaps better be called the "polytechnic institutes" of London. Of the two institutions which stand as the pioneers and models in a group now rapidly forming, one is called by one name and one by the other. The name "polytechnic institute" implies a great school where many crafts and trades are taught. The name "people's palace" would suggest a place of luxury, recreation and delight. The actual thing is a combination of the two on a good working plan.

The Polytechnic is in Regent St., where it flourishes under the care and pervasive autocracy of its founder, Mr. Quintin Hogg, still in the vigorous prime of life, and one of the great merchants of London. His father was once a chairman of the East India Company, and the son owns coffee and sugar plantations in Demarara, and is the head of a large West India firm. There is not the faintest suspicion of the typical philanthropist about him, and perhaps that is one reason why his philanthropic work has been so singularly successful. Mr. Hogg's ideas are, as I understand them, that religion and the three R's are excellent things for poor boys and apprentices, in London and everywhere else, but they do not form a sufficient equipment. The boy has a body which needs development by proper physical training; his mind and character as well as his muscles require the valuable education that manly sports and recreations give; and his success as a bread-winner demands instruction and training in the line of his calling as auxiliary to the practical knowledge and skill acquired from day to day in the shop. There was a Polytechnic Institution in Regent St., which, opened in 1838, had been a place where children of the upper classes were taken to hear popular-science lectures, to see showy chemical experiments, and to be amused with all sorts of novel and astonishing things. This Institution failed, and Mr. Hogg, in 1882, bought the great building for \$250,000, and after considerable further expense in altering and fitting it up, removed to it an institute he had kept in operation in another part of London since 1873, and called the new institution the "Polytechnic Young Men's Christian Institute."

Primarily, the Institute is a club, with all the adjuncts of a completely appointed club. Membership in the Institute is restricted to young men from sixteen to twenty-five (although there is no retiring age), and who pay an annual fee of twelve shillings (\$3.00) if paid quarterly, and ten and a half shillings if paid in advance. The present number of members is

3,500, and would be much larger if the rooms could accommodate all who desire to join. As a club, the Institute has an immense social and refreshment room, with a refreshment bar where members may order a cup of tea or a substantial supper at very moderate prices, a lending library of several thousand volumes, a large reading room supplied with books, reference works and most of the standard periodicals, one of the finest swimming baths in England, a great gymnasium, not to speak of a barber's shop and the various minor conveniences that pertain to a club. The young men who go in for sports join the athletic club, and pay five shillings a year towards the prizes and incidental outlays. The Polytechnic's "first eleven" is one of the most formidable cricket teams in the country. Its rowing club is the largest on the Thames, and is accommodated in a fine new boat-house.

To this primary club organization is added a great variety of educational facilities, available for members of the club at reduced prices, but also available for outsiders at certain fixed tuition charges for each class or course, intended for those who are at work during the day, and who desire to improve their minds in the evening. Although no one will be received as a member of the club who has passed the age of twenty-five, older men may join the classes and have the educational advantages of the Polytechnic. Its evening classes may be grouped as (1) science classes, (2) technical classes, (3) practical workshop classes, (4) general and commercial classes, (5) art classes and (6) music classes. Instruction is given by a large staff of carefully selected specialists. The religious features of the life at the Polytechnic, while voluntary and unobtrusive, have evidently a pervasive and wholesome influence. There is a daily devotional meeting at 10 P.M., lasting just fifteen minutes. Mrs. Hogg conducts a large Bible class on one evening of the week, and Mr. Hogg a similar class on Sunday afternoon. A Sunday evening service in the large hall has the special attraction of music by the Polytechnic Male Choir and the Orchestra.

From its opening in 1882 to the end of 1889 the Polytechnic has had enrolled as members or students a total attendance of more than seventy thousand, and its present yearly number of more than from twelve to thirteen thousand is limited only by the physical capacity of the establishment. It is conducted on strict business principles, not a penny being spent in needless or extravagant ways. The current yearly outlay is about \$70,000. Of this sum the various fees of the members and pupils, and the income from a day school attached to the Institute for boys of the better classes, return \$40,000. The deficiency of \$30,000 Mr. Hogg has been paying out of his own pocket from year to year.

The "People's Palace," another brilliantly successful institution, of the same kind as the Polytechnic, has been built up by the tact, devotion, and energy of Sir Edmund Hay Currie, who, although he could not pay the bills for it himself, is one of the most princely beggars of modern times. By his irresistible tactics as a beggar he has secured for the Palace \$750,000. It owes its name to Mr. Walter Besant's novel, "All Sorts and Conditions of Men," by which people became interested in that immense, neglected, forgotten part of the British metropolis known as East London, and which contains about two millions of inhabitants. Situated in the great thoroughfare of East London, the Palace is modelled after the Polytechnic, with all the latter's features as a place of recreation, amusement, and instruction, with the same membership fees. The Queen in person opened the main hall of the central building on May 14, 1887, and the place has been visited by various members of the royal family. The front of the Palace has not yet been completed, for want of money. But when the building is finished according to the plans, it will not be unworthy of the name of palace. It has not yet been found expedient to attempt any specific religious work in connection with the People's Palace, although prayers are said in the

classes, and a voluntary Christian Association exists among the young men.

There are other institutions of a similar kind, though on a smaller scale, and not so well equipped, in various parts of London, and it is altogether probable that the near future will see from nine to twelve of these admirable institutions in the different portions of the British metropolis, all well housed, all endowed, and able altogether to provide instruction and amusement for well-nigh a hundred thousand young people of the average age of twenty.

#### THE LIMITS OF REALISM IN FICTION.

EDMUND GOSSE.

*Forum, New York, June.*

IT is much easier in 1890 than it would have been ten years ago to determine what elements of failure, or rather what limitations to success the leading dogmas of the realistic school of fiction contain. It was in the autumn of 1880 that Zola laid down in his volume, "*Le Roman Experimental*," the formula by which realistic novels should be constructed. Ever since, the most ardent and generous young authors have been constructing works of fiction according to the rules set forth by the French novelist. When he set forth these rules he had already, it appears to me, shown himself one of the leading men of genius in the second half of the nineteenth century, one of the strongest novelists of the world; and that in spite of faults so serious and so ineradicable that they would have hopelessly wrecked a writer a little less overwhelming in strength and resource. Zola seems to me to be the Vulcan among our later gods, afflicted with moral lameness from his birth, and coming to us sooty and brutal from the forge, yet as indisputably great as any Mercury-Hawthorne or Apollo-Thackeray of the best of them.

The formula of Zola starts from the negation of fancy—not of imagination, as the word is used by the best Anglo-Saxon critics, but of fancy—the romantic and rhetorical elements that novelists have so largely used to embroider the homespun fabric of experience with. It starts with the exclusion of all that is called "ideal," all that is not firmly based on the actual life of human beings, all, in short, that is grotesque, unreal, nebulous or didactic. The realistic novel must be contemporary; it must be founded on and limited by actual experience; it must reject all empirical modes of awakening sympathy and interest; its aim is to place before its readers living beings, acting the comedy of life as naturally as possible. It is to trust to principles of action and to reject formulas of character; to cultivate the personal expression; to be analytical rather than lyrical; to paint men as they are, not as you think they should be. There is no harm in all this. All Zola's definitions are fulfilled in Jane Austen's "*Emma*," which is equivalent to saying that the most advanced realism may be practised by the most innocent as well as the most captivating of novelists.

We have seen with what ardent hope and confidence the principles of the realistic school have been accepted by Mr. Howells. We have seen all the Latin races, in their coarse way, embrace and magnify the system. Yet the naturalistic school is really less advanced, less thorough, than it was ten years ago. Why is this?

It is doubtless because the strain and stress of production have brought to light those weak places in the formula which were not dreamed of. The first principle of the school was the exact reproduction of life. But life is wide, and it is elusive. All that the finest observer can do is to make a portrait of one corner of it. By the confession of the master spirit himself, this portrait is not to be a photograph. It must be inspired by imagination, but sustained and confined by the experience of reality. It is found almost impossible, in point

of fact, to approach this species of perfection. The result of building a long work on this principle is, I hardly know why, to produce the effect of reflexion in a convex mirror.

Another leading principle of the realists is the disinterested attitude of the narrator. He who tells the story must not act the part of Chorus, must not praise or blame, must have no favorites; in short, must be, not a moralist, but an anatomist. This excellent and theoretical law has been a snare in practice. Among us Anglo-Saxons, all of whom are so virtuous and godly, the realistic novel has been prim and decent. But the Latin races have, almost without exception, been betrayed by the disinterested attitude into a contemplation of crime and frailty, which has given by-standers excuse for saying that these novelists are lovers of that which is evil.

Human sentiment has revenged itself upon the realistic school of our day for its rigid regulations and scientific formulas, by betraying the novelists of that school into faults the possibility of which they had not anticipated. In eliminating the grotesque and rhetorical they drove out more than they wished to lose; they pushed away with their scientific pitchfork the fantastic and intellectual elements. How utterly fatal this was may be seen in those earnest disciples of the school who have pushed the theory to its extremity. In their sombre, grim, and dreary studies in pathology, clinical bulletins of a soul dying of atrophy, we may see what are the limits of realism, and how impossible it is that human readers should much longer go on enjoying this sort of aliment.

I venture to put forth the view that the realistic novel has had its day; that it has been made the vehicle of some of the loftiest minds of our age; that it has produced a huge body of fiction, none of it perfect, perhaps, much of it bad, but much of it, also, exceedingly intelligent, vivid, sincere, and durable; and that it is now declining, to leave behind it a great memory, the prestige of persecution, and a library of books which every highly-educated man in the future will be obliged to be familiar with. It is my conviction that the limits of realism have been reached; that no great writer who has not already adapted the realistic system will do so; and that we ought now to be on the outlook to welcome (and, of course, to persecute) a school of novelists with a totally new aim, part of whose formula must unquestionably be a concession to the human instinct for mystery and beauty.

#### THE STORY OF SHELLEY'S LIFE IN HIS "EPIPSYCHIDION."

F. G. FLEAY.

*Poet-Lore, Philadelphia, May.*

THIS poem, the most important of all, has been but very incompletely handled, and yet we have Shelley's own authority for stating that it contains an "idealized history of his life and feelings." It is evident that the "life" here spoken of is his inner life only, and that of the "feelings" is especially predominant,—namely, his relation to the various women who influenced his poetic career; in other words, his "loves," Platonic or otherwise, Uranian or Pandemian. In order to understand Shelley it is above all things necessary to keep in mind the main objects of his life, and not to be led from these by the overwhelming beauty of the ornament with which his almost superhuman imagination covered and sometimes concealed them. He himself summed these up in the celebrated line, "*Eimi filanthropos, demokratikos, t'atheoste,*" which may be rendered, "Philanthrope, democrat, and atheist;" or rather, when explained in the light of his greater poems, "No God, no king, no marriage bond for me."

These three were the doctrines he set himself to inculcate, and to which he fondly hoped, in spite of the laws of human development, which were dead against him, to be able to convert suffering and down-trodden humanity. He lived, after

advocating pantheism pure and simple in "Queen Mab," and stigmatizing Jesus Christ as "an ambitious man who aspired to the throne of Judea," to acknowledge "his sublime human character." In matters theological and political there were, during his short life, evident signs of progressive intellectual advance, and abatement of that bigotry which is nowhere so strongly developed as in the antibrigot: but the third doctrine, that of free love,—

"Free love in this differs from gold and clay,  
That to divide is not to take away,"—

clung to his soul like a Nessus-garment to the bitter end. And this is the argument of the "Epipsychedion."

While yielding precedence to no one (not even to Browning, who ranked Shelley by the side of Shakespeare) in intensity of admiration for this poet as an artist, I regard the ethical and political teaching contained in his works as dangerous and sophistical, and that, so far from worshipping at his "archangel feet" with Mr. Rossetti, or regarding him, with a later writer, as a "Saviour" of humanity, I believe that his main theories of "No king, no God, no marriage," especially this last one, have been to immature readers dangerously mischievous. He committed the common error of ignoring the *family* as the true ethical unitary cell, and by substituting for it the *individual* atom went entirely astray in his chemistry of morals. Browning is far above him as a moralist, and very near him as a poet.

## MISCELLANEOUS.

### CHARLES THE TWELFTH: A MEMOIR.

BY THE KING OF SWEDEN AND NORWAY.

*The Nineteenth Century, London, May.*

#### I.

THE memory of Charles the Twelfth is dear to every Swede, his name famous throughout the world, his history rich in eventful vicissitudes, and his personality and character have been variously judged. Therefore it is with feelings of veneration not unmixed with trepidation, that I attempt to delineate the true character of the Lion King of the North.

Prince Charles was born in the Stockholm Palace on the 17th of June, 1682. His first years passed in the care of a pattern mother, Ulrica Eleonora, who instilled into his young mind that fear of God, justice, and purity of living, which afterwards distinguished the youth and the man.

His education began when he was four years of age, and under the instruction of scholarly men, his progress was rapid, particularly in history, mathematics and the classics. In 1693, a good angel disappeared from his side when death claimed his tender-hearted and pious mother. At the age of fourteen or fifteen he is described as boasting that manly and tall appearance which is so pleasing to the Swedish eye. Warlike games were his favorite occupation, and he was instructed in military science. His father dying early in 1697, he, on the 14th of April, in virtue of his inheritance, ascended the throne of Sweden, being then nearly fifteen years of age. In accordance with the testament of his father, the regency was, until the son attained a "maturer" age, to be composed of five regents, with the dowager-queen of Charles the Tenth as president. This regency was a misfortune, and its political functions evaporated entirely in intrigue.

The age of maturity was not fixed in the testament of Charles the Eleventh, yet according to immemorial custom, and by a resolution of the Estates in 1604, a Swedish King should attain his majority at the age of eighteen. But Charles the Twelfth was only fifteen. Distaste of government by the aristocracy, and more particularly the apparent weakness of

the regency, heightened the yearnings of the people for a young, resolute, and quick ruler; and this consummation was accelerated by several events, especially by the growing popularity of the young King.

The Estates met at the House of Nobles on the afternoon of the 18th of November, and the nobility, rising to a man, threw their hats into the air, shouting with enthusiasm, "Vivat rex Carolus." On the next day, influenced largely by the exhortation of the Marshal of the realm, at the head of the Estates in assembly, the King promised with the help of God and in the name of Jesus, to assume the government.

Thus in a short space of hardly ten hours, this remarkable revolution was effected; and on the 29th of November, in *plenum plenorum*, Charles the Twelfth took upon himself the supreme authority of the realm. The lad Charles indulged in warlike games, daring bear-hunts, forced riding-matches in the company of youths of his age; but the King, without renouncing his manly pursuits, devoted longer time to the duties of his position.

The policy of his father had long before increased the influence and respect of Sweden, but had also aroused the jealousy of the neighboring Powers. When the rulers of Russia and Denmark beheld Sweden governed by so young a monarch, they believed that our country would fall an easy prey to their combined forces, and they prepared for an attack upon Sweden and its beardless King. But they reckoned without their host in Charles the Twelfth and his Swedes.

The receipt of the news united the Swedes over all the land, and with a few quick and mighty strokes of his paw the irritated Swedish lion felled his antagonists to the earth.

It was at Humlebäck that the youthful general wading ashore from the boats, heard, for the first time, the bullets of the enemy whiz past him, exclaimed with prophetic enthusiasm, "This shall henceforth be my music!"

He is victorious almost without shedding blood. He strikes with terror the Danish Government, and gains at the same time, through his noble conduct and the severe discipline of his troops, the sympathies of the population of Seeland. With admiration and affection they greet the son of their good and beloved Ulrica.

The Tsar Peter was a far more dangerous enemy, both because of his personal qualities and the magnitude of his forces; whilst behind him stood the most numerous nation in Europe. But Charles, not even confiding his plans to his nearest friend, evading all questions and representations of peace from foreign envoys, accelerated the embarkation of his army at Carlshamn, and without giving the enemy time for action, his troops landed at Pernau, hastening to the aid of Narva, hotly pressed by the Russians.

In this remarkable battle a handful of our ancestors, against a foe largely outnumbering them, gained one of the most complete victories in the annals of history. The *third* enemy was not as yet vanquished by the *sword*. In 1702 the Swedish army entered Poland, Warsaw was captured without resistance, the Assembly shattered, King Augustus was completely beaten at Klisson, and both capitals, Warsaw and Cracow, came into the possession of the youthful hero of five-and-twenty summers.

### HENRY W. GRADY: EDITOR, ORATOR, MAN.

*The Arena, Boston, June.*

GRADY was a combination of an idealist and a practical man. He had a vivid imagination. But that imagination was employed to further practical ends. In his newspaper his aim was to contribute toward bringing the South to a level with other sections of the Union in wealth, as it had always been in character and honor. In a speech delivered some years ago he told of a burial in Pickens county, Georgia. He said the grave was dug through solid marble, but the marble headstone was from Vermont. That the grave was in a pine wilderness

but the pine coffin came from Cincinnati. That an iron mountain overshadowed the grave, but the coffin nails and screws came from Pittsburgh. That hard woods and metals abounded, but the corpse was hauled on a wagon made at South Bend, Indiana. That a hickory grove was near by, but the pick and shovel handles came from New York. That the cotton shirt on the dead man came from Cincinnati, the coat and trousers from Chicago, and the shoes from Boston. That the folded hands were incased in white gloves which came from New York, and around the poor neck that had been all its living days in the bondage of lost opportunity, was twisted a cheap cravat from Philadelphia. That the country, so rich in undeveloped resources, furnished nothing for the funeral but the poor man's body and the grave in which it awaited the judgment trump. And that the poor fellow, lowered to his rest on coffin bands from Lowell, carried nothing into the next world as a reminder of his home in this, save the halted blood in his veins, the chilled marrow in his bones and the echo of the dull cloths that fell on his coffin-lid.

But Grady lived to see \$3,000,000 invested in marble quarries and machinery around that grave, to see a great increase in the production at the South of iron and coal and the establishment of large furnaces and foundries, and did his share toward bringing about such an improved state of things. On three notable occasions his oratorical talents were manifested. At the New England dinner in New York, three years ago, his speech, dealing with delicate questions, was as much admired in the North as in the South. In Atlanta he made before six thousand people a speech on prohibition, which awakened no end of enthusiasm and applause, and which Grady himself regarded as the best he had ever made. Just before his death his discussion of the race problem at a dinner given by the merchants of Boston attracted wide attention.

Grady's habits were very simple. He tasted neither tea, nor coffee, nor wine, nor tobacco. He did not even drink milk. No beverage but pure water ever passed his lips. He had a sympathetic heart and was related by some act of kindness to almost every individual in his native city. Many a bit of stirring news he has kept out of his paper rather than wound a friend or those attached to that friend. A man who was for a long time Grady's city editor, and whose work it was to get out all the news he could, said that Grady was constantly suppressing things he wanted to publish because they touched somebody he loved. His heart and his pocket-book were alike open. In the delirium of his last days, he was often talking of helping some poor fellow to get a start.

#### COMMON SENSE.

JOHN S. DWIGHT.

*Unitarian Review, Boston, May.*

COMMON Sense, we say, is the simple, natural way of thinking. Commonly speaking, it is the commonest kind of sense.

In the popular use of the term it is that sort of plain, homely, every-day intelligence which is neither above nor below the level of ordinary comprehension. Its judgment is good so far as its experience goes. Common sense should not be confounded with what is merely *popular*. There is also the *intuitive*, by which, animal-like, we know a thousand things we never learned—to which all questions come—that, I submit, is common sense.

There is, also, a *philosophical* account of common sense, which is the instinct of complete humanity; the sense that is common to all. Kant, the great critical philosopher, has called it "Spontaneous Reason." There is a certain inborn, ingrained, ineradicable faith, a certain stock of primitive ideas, which all men have in common. This we call the common sense of mankind. Most men, however, exercise only that

lower, popular sense which owns no inspiration from above.

1. Intellectually considered, what are the methods and results of common sense. Kant betaking himself to the method of common sense, asked, What is the universal conviction of mankind: and the result was the so-called "Transcendental Philosophy," rescuing the mind from the tyranny of a material philosophy which had prevailed before, and establishing the philosophy of *common sense*.

What is the *Religion of Common Sense*? Is not that the proud distinction of Christianity?

In the popular perversion of the two terms nothing could seem more opposite than common sense and faith. But if we could, for once, come at the pure common sense of humanity, then we should have something which not only does not quarrel with faith, but which is identical, and one with it.

Common-sense religion can be of no creed or profession, hence it can be subject to no arbitrary authority, for a religion not *free* is virtually no religion.

3. The question of *society*. Religion, though enthroned in the soul's privacy, does not release it from its outward relations. No man can stand alone and be religious; and true society must so organize itself industrially and socially that the meanest services shall entail no sacrifice of caste or culture. If society were genuine, there could not be *one* society only, self-styled such, counting itself alone, high and fine, with an exclusive patent to the title.

Other applications of our subject might be made, but can be only indicated—as in Education (demanding a volume), Politics, Charities, Reforms, Emancipations. For example, in great social evils (say Intemperance), why use merely negative means, instead of positive—mere stern prohibition, instead of the spiritual force and wisdom? Common sense, on all such lines, can well join hands with all sanitary and moral effort, in making charity, beneficence, social discipline, reform, more practical; in inventing and providing healthier excitements, recreations, and expansion for the poor, and poorly housed, and poorly fed, and overworked, whose live-long days are so monotonous and dreary, instead of taking away the sorry cheer that is left them, even the balm of forgetfulness derived from dangerous stimulants.

#### THE MIGRATION OF SYMBOLS.

COUNT GOBLET D'ALVIELLA.

*Revue des Deux Mondes, Paris, May.*

WE are living in the midst of symbols, from the flag which floats over our buildings to the bank-bill in our pocket-book. Symbolism mingles with all our intellectual and social life, from the hand-shakings which we distribute in the morning to the applause with which we gratify the actor in the evening. It is in symbols that we speak and write and even think, if we can believe the philosophical systems which are founded on our assured powerlessness to perceive the reality of things.

Symbols, various as they are, can all be divided into two classes, one comprising acts or rites, the other objects or emblems. It is the latter class only of which I am going to speak. The study of comparative symbolism fell into discredit towards the second part of this century. But in the last thirty-five years, thanks to the immense accumulation of materials, the study has acquired the importance it deserves. There is no reason why in the study of symbols we should not arrive at results as positive as have been reached in the study of myths. Perhaps, after many and patient researches, it may be possible to establish laws of symbolism such as have been established in nearly all the branches of knowledge. In religion, in literature, in art, symbolism is a necessity of the human mind, which, fortunately for its aesthetic development, has never been able to content itself with pure abstractions. Under the material and sometimes incoherent forms by which past gen-

erations have expressed their aspirations and their creeds, we perceive a human heart beating, a heart which appeals to other hearts, a mind which seeks to embrace the infinite in the finite.

It is not rare to find the same symbolic figures among nations widely separated. Whether these images are the product of independent conceptions or have been borrowed from one country by another is a question of great importance, to be decided only after careful and prolonged reflection.

When the Spaniards entered Central America they found true crosses in the temples of the natives, who regarded them as the symbol sometimes of Tlaloc, a divinity at once terrible and beneficent; sometimes of Quetzacoatl, a white and bearded civilizing hero. The Spaniards concluded the cross had been brought to the Toltecs by Christian missionaries of whom all trace had been lost, and they bestowed the honor of bringing it on St. Thomas, the legendary apostle of the Indies. Now, it is uncontested that the precolumbian American cross was meant as a symbol of the winds, that it represented the four principal directions from which the rain comes, and thus became the symbol of the god Tlaloc, the dispenser of the heavenly waters, and by extension of the mythical personage Quetzacoatl.

Symbols may differ in appearance and yet be affiliated more or less directly. When the symbol is composed of several figures united, it may keep its physiognomy as a whole, while several of its constituent elements may be modified out of deference to religious traditions or geographical peculiarities. In symbols the form is not everything. It is the intention which makes the symbol. From this point of view must be regarded a symbol which passes, not from one country to another, but on the same soil from one religion to another which succeeds it. Such adaptations have been especially frequent in Buddhism, which has never hesitated to accept the symbols or rites of anterior or neighboring religions.

One can conceive a religious state where all forms of worship and doctrines will become purely symbolical. Nothing will prevent their preserving the rites and traditions they have inherited; only these will be considered as the symbols of truths common to all religions. Such a course, which would imply that every religion has its share of truth but not one possesses it all, would seem very unlikely in our time. Nevertheless we sometimes see the chiefs of the various religions and sects—a thing unheard of in former ages—coöperate on a footing of equality in works of philanthropy or social peace, as if they recognized that charity and justice offer a ground for religious activity common to all. Moreover, the attribution of a value relative—or symbolic, which is the same thing—to all forms of worship without distinction, is the basis of the relations between Church and State in all the countries governed by modern law.

#### SOME CURIOUS PROPHECIES.

W. S. WELSH.

*The Cosmopolitan, New York, June.*

THE desire to penetrate the dark curtain that stretches across the future has been one of the strongest instincts within the human breast, and has been illustrated from the earliest ages and among all people. Prophets have sometimes had an implicit belief in their own powers; sometimes, and indeed more often, they have been conscious or semi-conscious impostors. Sometimes these claimants to supernatural powers brought themselves into imminent peril, and yet escaped by great cleverness and presence of mind. The astrologer Trasulus, having been invited to the retreat of young Tiberius, in Rhodes, was challenged by him to cast his horoscope. Trasulus responded by predicting that the favorite of Augustus should rise to become Emperor. Tiberius having secretly made arrangements to have the astrologer killed in case his

answer was not satisfactory, turned sharply to him and asked him if he could foretell his own fate. Trasulus, divining his object, pale and trembling, cried out that the stars threatened that the last moment of his life had arrived. Tiberius threw his arms around the soothsayer in astonished admiration, reassured him of his safety, and ever after held his predictions in the highest esteem.

An astrologer under Louis XI. was even yet more clever. The King being angry with him for having foretold the death of one of the royal mistresses, he summoned the man to his chamber with the intention of pitching him out of the window. "You who are so learned," cried the monarch, "can you tell me what your own fate will be?" "Sire, I foresee I shall die just three days before your majesty." The Prince took the prediction in good faith, and did not dare to put his intentions into practice.

The famous oracles of Greece and Rome were cautious, vague and mysterious in their predictions, veiled in such terms as would lend themselves to explanations after the fact. When Xerxes invaded Greece, the oracle at Delphi proclaimed that Attica should be doomed to ruin, but that a wooden wall should yet shelter her citizens, and it concluded by asserting that "in seed-time or in harvest, thou, divine Salamis, shalt make women childless." The prophecy was variously interpreted, but Themistocles insisted that it meant that the Athenians should betake themselves to their ships, and encounter the enemy at Salamis. He carried his point, the enemy was defeated, and great glory resulted both to the commander and to the oracle.

Prophecy was rampant in the early and mediæval ages of Christianity. One of the most remarkable prophecies in regard to Rome was the common ecclesiastical tradition that no pope should ever exceed the years of Peter, which were reckoned to be twenty-four, without periling the temporal sovereignty; Pius IX. was the first pope to surpass that limit. He became pope in 1846; in 1870 he had reigned 24 years, and in that same year the temporal sovereignty was wrested from the church forever.

The prophecies concerning the fatal year A. D. 1000 became famous in history. Pilgrims thronging to the Holy Land, "singing psalms as they went, looked with fearful eyes upon the sky, which they expected each moment to open, to let the Son of God descend in his glory."

Stoffler predicted that in February 1524, there would be a universal flood, and far and wide over Europe people prepared themselves for the dreaded event. President Auriel, at Toulouse, even built himself a Noah's ark. In England, where the prophecy had assumed the modified form that a high tide would destroy 10,000 houses in London, more than 20,000 citizens fled, and the pious and prudent Bolton, prior of St. Bartholomew's, built a high tower, which he stocked with two months' provisions, and to which he removed with all the inmates of his priory, taking also the additional precaution of filling the fortress with boats manned by expert oarsmen, so that, if the waters prevailed on the top of the hill, the community might seek an Ararat on Skidaw or the peak of Devonshire. But when during the entire month of February hardly a cloud was seen in the sky, Stoffler discovered an error in his calculations; the date should have been February 1624 instead of February 1524.

In 1761, after two shocks of earthquake, Feb. 8 and March 8, all London went wild over the prediction of a lifeguardsman named Bell, who went about the streets declaring that the city would be overwhelmed in a third shock on the 5th of April. Thousands deserted the city, and many thousands poured into the vicinity to witness the catastrophe. Bell went openly mad after the failure of his prediction.

In 1806 some wags, by inscribing a hen's egg with the words, "Christ is coming," precipitated a religious panic in Leeds. Every great comet has been regarded as the prophet of evil, and latterly as the agent of destruction. In Europe (1832), and

especially in Germany, the danger to the globe was solemnly discussed, and business suffered severely from the general apprehension; and, so late as March, 1872, we had our own little comet scare in America, and multitudes now living have not forgotten the Millerite excitement in the United States.

The famous prophecy of Mother Shipton, commencing

"Carriages without horses shall go,  
And accidents fill the world with woe,"

and ending

"The world to an end shall come,  
In eighteen hundred and eighty-one."

appeared in England in 1862, as a veritable reprint of a chap book issued in 1641, but really as old as 1448. The publisher soon confessed the forgery, but so great was its influence, combining with Piazzi Smith's interpretation of the Great Pyramid, that not a few people breathed freer with the advent of 1882.

#### JUDGES AND JURIES IN FRANCE.

*La Nouvelle Revue, Paris, May.*

M. HENRI JOLY has studied what are called in the French archives the "Comptes d'assises," which contain the reports of the presidents of the Courts of Assize and of the public prosecutors, in regard to the workings of the jury system during each session. Unfortunately he was not allowed to examine the archives later than the year 1860. But his researches show that many of the objections to American juries were made to French juries, before the year mentioned. The magistrates' estimate of the juries differed greatly in different departments. In some the juries were praised as firm, intelligent, conscientious; in others they were declared to be weak, ignorant, inclined to be led by their feelings or prejudices and disinclined to follow the rulings of the judges. At Bordeaux were found three juries, who said to the court through their foremen, "Why do you wish us to condemn this man? He has never done any harm to us." The magistrates were unanimous in asking two reforms; one that a majority suffice for a verdict, the other that alterations be made in making up the lists from which jurors were selected, the complaint being, that by the lists, as then made up, it was very difficult to form an intelligent jury.

**THE FORMATION OF JOINT STOCK COMPANIES.**—*Bankers' Magazine*, London, May.—A company is formed, as in the large majority of cases to purchase certain property, a brewery, mine, patent, or what not. Concerned in the transaction we have the vendors, endeavoring to obtain the best possible price; the directors as champions of the intending company, trying to buy at the lowest possible price; and in the middle stands the promoter, trying to obtain (as he often deserves) a solid remuneration for his services.

Should these interests be satisfactorily harmonized a company is formed and the directors issue their prospectus to the public, adding their recommendation. In many cases the promoters and directors are men of the highest integrity; but there are other cases in which the vendors, promoters and directors are all on one side, and on the other side, practically unprotected, are the shareholders.

**THE STANDARD OIL TRUST.**—Jeremiah W. Jenks (Indiana State University) in *The Statesman*, Chicago, for May, discusses the effects produced by this gigantic trust upon dealers in oil, railroad companies, transportation, and its influence upon legislation, and the laws of Congress restraining partiality and unjust discrimination in rates. The author, having given an account of the origin of the company, glances at its history and rapid development, then unfolds its methods of reaching toward monopoly and crushing all rival and competing concerns.

He concludes his discussion by the following impeachment: "With reference to this Trust, the Congressional investigation seems to have proved conclusively that it has made enormous profits, corrupted legislatures, destroyed rival capitalists, injured railroads, and driven able business men to bankruptcy and financial ruin by the employment, at times, of unscrupulous methods. On the other hand, the most that can be said is, that it certainly needed large capital to make the great improvements in methods of manufacture and transportation, and that if such a combination was the only means of getting together immense capital, it may have lessened prices. If great rival companies could have competed, prices would have been still lower. On the question of methods employed, its rivals, at times, have been willing, doubtless, to use the same means as far as possible; it has been a *business* fight to the finish. Legislatures, too, have been bought; but this, too, at times, has been because corrupt legislators had to be bought to prevent their unjust attacks on the Trust."

**THE ENEMY'S DISTANCE.** Park Benjamin, Ph.D., *Harper's Monthly*, June.—In the naval conflict of the future between two war vessels equal in strength, speed and armament, that vessel will win which first places an effective projectile in a vital part of her adversary. This may seem to be dependent upon purely accidental circumstances, and to typify in the highest sense "the fortune of war," yet on the other hand it must be admitted that if the enemy is to be overcome with projectiles, it is a self-evident proposition that he must be hit.

The leading features of the naval warfare of the future are a highly specialized missile, thrown by a highly specialized gun, carried by a highly specialized ship, and directed by a highly specialized officer to fulfil its sole end and purpose. But assuming perfection in all these several points, their successful application depends on an accurate estimate of distance.

**THE GREEKS OF TO-DAY.**—Albert Shaw, in *Chautauquan*, June, speaks of that people as revelling almost to intoxication in the grandeur of their lineage and in the ancient supremacy of their politics, art, philosophy, and literature. They live intensely in the present, and yet more intensely in the future. They are the most buoyantly hopeful and ambitious race in Europe. Their condition has been very low; but they are making progress that promises brilliant fruitage, and their enthusiastic confidence in their own destiny sometimes exposes them to ridicule. They sit in the cafés and market-places reading their crisp little daily newspapers and discussing every move on the great checker-board of European politics. As in other small states of South-eastern Europe, political development has preceded industrial development; and politics is a principal business and absorbs the lost talent.

**A SHORT DEFENCE OF VILLAINS.** by Agnes Repplier, *Atlantic Monthly* for June, calls attention to the change that has come over English fiction, losing in its delicate shadings the vivid coloring of earlier days. Especially is this noticeable in the absence of the villain hero, whom the strict realism of our time has crowded out because forsooth he never existed in actual form, as if we never wanted to meet anybody in a book that we didn't find in society, and had not read stories of modern crimes quite unparalleled in the regions of romance. Are all these to be lost to romance because they are not quite correct characters? Is Iago to be set aside because of the pettish complaint that he is "heavy," or Mephistopheles because our laugh is mingled with a shudder? Mr. Lang is heterodox perhaps in preferring the real unmitigated villain to Ibsen's Ghosts, but he at least has the support of Mr. Vincent Crummles, and the hearty appreciation of those who dare still to love these old and world-worn things.

## The Press.

## POLITICAL.

**GERMAN VICTORY IN AFRICA.**—Major Wissmann has in the southern part of the German East African possessions obtained his first success. Kilwa has been captured. Two of our war vessels bombarded the place, and when thereupon the land forces advanced, the Arabs fled. The victory may seem less remarkable than the fact that the Arabs should attempt to offer any resistance at all in a place that could be swept by the heavy ship's guns. It is evident that Arabian hordes can never succeed in maintaining positions that can be brought under the devastating artillery fire of our marine. If war ships are employed in sufficient number, it will always be possible to hold the coast line; but what real benefit would thus be attained? The bombardment of Kilwa shows how hostile and indomitable the Arabs are, and its capture is far from being an indication that we are approaching a more peaceful condition of affairs.—*Die Nation, May 10.*

**THE RELATIVE STRENGTH OF THE GERMAN, FRENCH AND RUSSIAN FORCES** to-day presents some strong points of contrast to their relative strength in 1870.

The conditions are unchanged, but Germany can no longer boast that superiority in numbers, to which she was largely indebted for success in the Franco-German campaign.

At this present the standing army of France exceeds that of Germany by 52,139 men (520,548 against 468,409), her territorial army numbers over 156,000 men, approximately 34,000 in excess of the German troops of the second line. The difference will be still further enhanced during the current year, provision having been made for the increase in the several branches of the French service for 220,000 men, while the German annual contingent, including volunteers, is estimated at only 190,450 men.

The total present strength of France is estimated from the best sources at two million men for the active army and its reserves, one million and twenty-two thousand for the territorial army, seven hundred and sixty-two thousand for the reserves of the territorial army, or a total of 3,784,000 men.

It is evident that Germany whose population exceeds that of France by eight millions, might easily, not merely equal but excel France in the number of her disciplined forces, but discipline and effective leadership are scarcely less important than numbers. According to Field-Marshal Von Moltke, "The enemy equals us in number, courage and armament, but they are not so well led, consequently we are bound to triumph over them."

But France has made other preparations for a spring on Germany. Her system of forts extends to-day from the Mediterranean Sea to the Pas de Calais. On the Italian frontier, strong forts guard the passes, to say nothing of the defences of Briancon, Grenoble, Lyon and Besançon on her Southeastern border; and on the German frontier there are no less than four great fortresses, viz., Belfort, Epinal, Toul and Verdun, connected by a chain of lesser forts; and behind these the powerful fortresses of Dijon, Langres, Reims, Laon and Lille, and

behind these again Paris, the strongest fortress in the world.

Russia, too, has been keeping pace with France in the development of her military resources. Her field army of the first line consists to-day of 1,355,000, and of the second line of 1,100,000, armed, organized, clothed, and ready to take the field; her facilities for the mobilization of her army have been greatly extended; and the speech of the Emperor William II., in which he invited attention to these evidences of warlike energy on the part of his neighbors, was well calculated to open the eyes of the German taxpayers to the fact that the maintenance of the German military forces in a high state of efficiency, is not to indulge the military aspirations of an Emperor, but the first necessity of continued national existence.

—*Allgemeine Zeitung, Munich, May 15.*

**THE TREATY BETWEEN GERMANY, AUSTRIA AND ITALY** is a more significant and persistent factor in European affairs than the so-called Holy Alliance of an earlier day. It wields a more beneficial influence too; for although the Holy Alliance was inaugurated to control the boundless ambition of the first Napoleon, it is indisputable that after 1815 it was an organization for the suppression of popular liberty. The spirit of Russian despotism floated over the triple alliance of those days. The Czar was the leader of it, and its efforts were directed, if not to the world-wide extension of his authority, at least to the universal establishment of the Russian system of despotism.

The present triple Alliance is directed against no country, and imposes no restraint upon the expression of popular sentiment. Its open and declared object is the maintenance of peace. The genius of Bismarck designed it, and the sight of three powers shoulder to shoulder imposes a prudential check both upon French jealousy and Russian schemes of conquest.

Signor Crispi, in the Italian chamber a few days ago, emphasized the peaceful objects of the triple Alliance in a very powerful speech in which he declared that if it had been designed to injure France, nothing would have tempted him to assume the reins of government.

This open declaration has deprived the Italian opposition of its favorite theme. They will have to sing a new song if they know one. The triple Alliance does not mean hostility to France. It means peace. But as Field Marshal Count Moltke said on Thursday in the German Reichstag, "It is only by the sword that the sword can be kept in the scabbard."—*Neue Freie Presse, Vienna, May 17.*

**IN THE SIXTEENTH AND SEVENTEENTH CENTURIES,** England, Holland, France, Spain and Portugal stretched out their hands over the new world of America to secure colonies for themselves. Now the same powers, along with Germany and Italy, are striving to appease their earth-hunger by grasping each a section of the dark continent.

The coast land, north, east, south and west, is already "under flag." England presses forward from the south to the centre, France pushes inward in the northeast, Portugal creeps up the Niger, and Germany stretches forth her hand over the lake region in the very heart of Africa.

Emin Pasha, the rescued, Wissman, with his military forces, and Peters, with his spirit of investigation, are all urged on with keen enthusiasm.

It is Stanley who has done this, Stanley with his reports of the vast natural wealth of Central Africa, in rubber trees and ivory, and spices and other products. But no one knows better than Stanley that, thanks to the foresight of the Emperor, the Germans have got the best start.

Ere long the iron horse will awaken the deepest recesses of the dark continent with his snorting, England and Germany pressing forward shoulder to shoulder; but which of the European powers will secure the lion's share, time alone can tell.—*Die Rundschau, Chicago, May 28.*

**FRANCE AND NEWFOUNDLAND.**—That Newfoundland's threat of quitting the empire appears insane to the Tories is not strange. A genuine Tory is one to whose mind the existing order of things is the only conceivable order, and any attempt to depart from it mere wickedness and insanity. The United States quitted the empire and have managed to survive, and that vigorously. It is but a couple of years since Australia was only saved from secession by the submission of the Imperial Government to its demands in regard to the annexation of New Guinea. If Newfoundland were a part of the United States there would have been such a ferment and fume among sixty millions of people against French aggression as would have reduced the foreign claims to a minimum in short order. The English, on the other hand, generally look on the colonists as spoiled children who embroil them with other nations. In this case they are wrong; but granted that in all cases this were true, it would not lessen the possibilities of disaffection. There is one thing that would be insane, and that is to allow the disaffection of Newfoundland to increase, if that can possibly be prevented, for the secession of Newfoundland—and it is to be kept in mind that she has been told in past days that she might go if she liked—would be disastrous to British interests in North America.—*Montreal Witness, May 29.*

**THE POLITICAL CONTEST.**—Untold injury has been done both in Canada and the United States by the reluctance of the best men to do their duty in political matters. Some, from a mistaken sense of religious obligations, others, we fear, from sheer cowardice, have shrunk in many cases from giving their voice and vote in favor of the right, and against the tendency to dishonest and corrupt methods which always manifests itself, and has to be resolutely fought at every turn, if free institutions and upright administration are to be maintained. For Christian people to surrender the field of Politics to the unscrupulous elements of our population is to be recreant to duty, both as citizens and as Christians.

Fidelity to our civic trusts involves, of course, intelligent, painstaking inquiry into the merits of questions and of candidates, the most determined hostility to all corruption, no matter on which side it may be attempted, and a single-hearted, fearless, or rather God-fearing resolve to support the right, as each may be able to

know the right.—*The Canadian Baptist, Toronto, May 29.*

**THE HERESY OF NATIONALISM,** slowly but surely gaining ground, applies to everything, religion, science, art, etc., the test of Americanism." Whatever is not American must be cast out. Thus Dr. Parkhurst of the Madison Square Presbyterian Church says that "to an American the Stars and Stripes ought to be as much of his religion as the Sermon on the Mount. It is as much the duty of a New York Christian to go to the polls on election-day as for him to go to the Communion on the Lord's day. This is worthy of a lunatic from his cell-window, and indicates the relative position which Christianity and the State occupy toward each other in the minds of many. With them the State is not merely equal to the Church, but takes precedence, so that practically the Stars and Stripes are ahead of the Sermon on the Mount, and voting is more obligatory than the Communion. This may not have occurred to Dr. Parkhurst at the moment, but we have no hesitation in saying that the orator's private belief is apt to be of this sort. He is ostensibly a little behind his time.—*The Catholic Review, New York, May 31.*

**THE MCKINLEY BILL.**—A clear-headed Canadian said: "I think it a bill for the annexation of Canada." His reason is that thousands of Canadians depend entirely upon the markets of the United States, and with those markets closed against them, they would have to fight for annexation as for their very lives.—*New York Tribune, June 4.*

Opinions are about equally divided on the question whether any bill will be passed at this session. As to the political results which would be seen to follow the passage of the bill, our Chicago correspondent states: "Should the bill become a law it will cost the Republican party votes where the leaders little dream of opposition.—*Evening Post (N. Y.), June 2.*

The fundamental principle of this bill, approved by the people at the late election, embodies a new application of the old theory, in that it holds it to be legitimate to tax the public for the benefit of private enterprises which are generally advantageous but cannot stand alone. We consider this erroneous, and regret so radical a modification of the tariff system as will inevitably provoke a sharp and decided reaction.—*Christian Union (N. Y.), May 29.*

**SILVER COINAGE BILL.**—Senator Morrill by his vigorous protest against the demands of the silver ring on Monday, thoroughly vindicated his own self-respect. The picture he drew of their demands was clear to the most ordinary comprehension. They wanted the earth. The Government was to coin all the silver at its own expense. They wanted the silver certificates to be full legal tender for private and for public debts; they wanted the Treasury emptied of all but ten millions of the ordinary reserves. They wanted free coinage of all the silver produced in the United States, or brought from abroad. Bullion owners were to have all the profit, the Government was to pay all expenses, and the unfortunate common citizen was to stand all the loss.—*New York Times, June 4.*

Mr. Morrill has every sensible man in the country with him when, in his admirable speech against free coinage, he declares himself in favor of anything that would not depreciate the currency: but if there were to be one standard he would choose gold instead of silver.—*N. Y. Herald (Ind.), June 3.*

#### SOCIAL TOPICS.

**ROCHEFORT AND THE COMMUNE.**—In his relations to the literary worthies of the Commune, their former prototype, Henri Rochefort, the man of the *Laterne*, finds himself in the most uncomfortable position possible. The former joker of the *Figaro* and the *Tintamarre*, who obtained an unheard-of success with his *Laterne* by describing the society of the Tuilleries as adventurers, thieves and gamblers, in the coarse language of the Paris gamins, proved himself a political nullity in the September Government, and afterward in the National Assembly at Bordeaux. And then he had to learn the sad lesson that Grousset, Maroteau, Vermersch, and Vallès, whom he had looked upon as mediocrities, had caught from him the art of influencing the masses so effectually that he could not with his *Mot d' Ordre* compete with their sheets. The note that he had struck in reference to the Bonaparte was not sharp enough for his former friends, Favre and Picard; and of what use was it for him to refer to Thiers as a drunkard, when the *Père Duchêne* had invented much more striking titles. The battle-cries of Socialism were a foreign language to him; and thus he had no choice, if he would remain above water, but to emulate the writers of the Commune in devising new persecutions and falsehoods. His friends soon complained that he would talk on no subject but the extent of "his circulation," and more than once I have seen him in the evening going from kiosk to kiosk asking how many copies of the *Mot de Ordre* had been sold. No means were too base and vile to increase the sales. He invented and portrayed the horrible cruelties of the Versailles troops in order to frustrate attempts for a reconciliation. It was from him that the suggestion came to confiscate Thiers's personal property, and raze his house to the ground. His proposition to sack the churches he justified by saying that, as Christ was born in a manger, the only treasure preserved in Notre Dame ought to be a bundle of straw. The most unimaginable things were contained in the articles bearing the title, "Secrets of the Convent of Picpus," in which grisly details were related of nuns being shut up for years in iron cages, of instruments of torture, of a secret passage to a monks' convent, and of heaps of human bones. At length, on May 21, with a fraternal greeting, he announced the discontinuance of the *Mot d' Ordre*, "owing to the situation in which the press had been placed"; although the situation had in nowise changed, for the Commune had long before suppressed all independent papers. It was clear that Rochefort found a longer residence in Paris inconvenient. Every one knows the story of his flight and capture, and of his arraignment before a military court at Versailles; and now we know, from the evidence adduced against him in his recent prosecution as an accomplice of Boulanger, that, when the judge

then asked him why he published such dreadful things, knowing that there was no truth in them, he answered: "Simply because I needed them for my readers."—*Wilhelm Lauser, in Die Gartenlaube, Leipzig.*

**THE BERLIN INTERNATIONAL LABOR-PROTECTION CONFERENCE** has had under discussion the subject of regulating the employment of children and young persons of both sexes in industrial establishments, with the object of framing a body of regulations to be made as nearly equal in their application in the several countries represented as national customs and local conditions might render desirable.

The proposal to make fourteen years the age limit was opposed by all but the Swiss and Austrian representatives. The German and French delegates approved thirteen years as the limit, subject to some reservations. The English delegate said that public opinion in England was opposed to the employment of children under twelve years old, and that factories employing children between ten and twelve years old were placed under close supervision; but that he would vote for the twelve year limit, only subject to approval (*ad referendum ab.*)

The Italian representative took the ground that it was impossible to fix an age equally applicable to the employment of children in all countries. The people of the south, he urged, developed early, and the same regulations would not be suitable for Italy and the northern nations. Moreover, Italy's silk factories were in their infancy; they had to compete with the cheap labor of China and Japan, and the employment of Italian children at an age limit of at least two years below that determined on for northern nations was in his opinion desirable.

The Danish minister admitted that it might be admissible to employ Italian and Spanish children at an earlier age than is suitable for northern children, but he deprecated in the strongest terms the suggestion that the condition of any industry should be held to justify the employment of children at an earlier age than would otherwise be thought desirable.

It is understood that the Conference finally reached an understanding that twelve years should be the minimum age at which children might be employed in factories, and for Spain and Italy ten years.—*Schlesische Zeitung, Breslau, May 11.*

**PRINCE BISMARCK ON THE LABOR QUESTION.**—There is not a little food for reflection on a remarkable utterance on the labor question attributed to Prince Bismarck by a correspondent of the *Novoe Vremya*. "You cannot satisfy the working-man," the Prince is reported to have said, "because God has not implanted in him the faculty of contentment. Satisfy him to-day and he will find new wants and make fresh demands to-morrow, and so there is no end to it." It seems to us that Prince Bismarck makes the mistake of attributing exclusively to working-men a defect or a virtue—for it may be either according as it is displayed and regarded—which is really common to human nature at large. We are not so deep in the counsels of Providence as Prince Bismarck has on more than one occasion shown himself to be. But without investing common experience with

the dignity of a divine ordinance, we may take the liberty of asking whether the faculty of contentment is the attribute of any class whatever in a progressive society. Rational discontent is the root of all progress. "If some very sensible people had been listened to," said Luttrell, "we should all still be champing acorns." These were the people in whom, as Prince Bismarck would say, God had implanted the faculty of contentment. Acorns, no doubt, are a very palatable and very nutritious food for those who have never tasted anything else. It would be easy for Luttrell's very sensible people to point out when an alternative diet was first suggested, that it would never do to indulge this restless appetite for change, because if men once deserted acorns for apples they would very soon be asking for plums. "To-morrow," these Bismarckian counsellors of primitive man would have said, "new and fresh wants will arise, and so there is no end."

Of course there is no end. The faculty of contentment properly understood means, not the repression of new desires which can be gratified, but the discipline and restraint of desires, whether new or old, which cannot be gratified.—*The Times, London, May 22.*

**MUNICIPAL SOCIALISM.**—The existence and well-being of cities necessitate a large degree of communism and socialism, but how much and in what ways are urgent questions. Good government must grow more considerably humane and Christian, not only extending protection but "doing for,"—according to the principle laid down by the Son of Man, the world's Redeemer, who declared: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me"; "he that saaveth his life shall lose it"; "whatsoever ye would that men should do unto you," etc. Such leaven, operative, is sure to produce a great deal of municipal socialism. And when Christian socialism comes it will begin with the protection of society from the organized pests and plagues of society. It will not only provide for the elementary education of the children, but will see to it that the parents, neither through brutal ignorance nor brutal viciousness, shall be left to allow their children to grow up into society without using opportunities of some sort for the education necessary in order to decent and helpful citizenship. The city which now furnishes water for every home at great convenience and little cost, will gradually learn to do many other things in a similar way and for a like reason because the municipality, acting in its corporate capacity, can do it to so much better advantage than the individual severally can do it. Nor need we fear that such a course will rob the individual of the incentives to self-help, for sufficient scope will still remain, and true municipal socialism will compel each man to paddle his own canoe; and this, in view of the intolerance and violence of the present system of trades unions and their "strikes," means a great deal. The true socialism begins with this, the hearty alliance of people who are conscientious and right-spirited in coöperative efforts for the good of all!—*The Advance, Chicago, May 22.*

**SHALL WE PUNISH CRIMINALS?**—A correspondent who argues in favor of abolishing the

death penalty, quotes from Holy Writ, injunctions, the literal obedience to which would require us to raze every prison-house to the ground, and abolish all our courts. Suppose we were to forgive thieves, burglars and murderers; were to blot out the criminal code, what would be the practical result to society, to progress, civilization, family life, business and Christianity? We do not dare follow the particular text quoted in reference to many crimes, but we do follow the orthodox creed in the firm belief that human government most closely resembles divine government when by law we encourage honesty, and by law menace crime with direful consequences. We are glad to see that the public are interested in this question, and have entire confidence that the conclusions will be just and impregnable.—*New York Herald, June 1.*

**THE THEORETICAL DISCUSSION** concerning the proper limits of State interference for the regulation of private affairs has no other than an academic value.

The almost universal tendency of the age in respect of questions involving State control over individual freedom, is to justify the State's interference in all matters affecting sanitation, culture, or morals. And now arises the discussion whether the State can claim a right to restrain the liberty of the individual for the enforcement of Sabbath observance.

The violation of the new laws making Sunday a day of rest is punishable by a fine of from \$5 to \$150, and experience alone can determine the ethical and social value, and practical bearing of the measure.

It is a fact that this legislative interference is not a product of Hungarian soil, but is due to the influx of German ideas of which we are the recipients. Whether these foreign impulses, introduced experimentally, will be followed willingly by a people not in sympathy with them, remains to be proved.—*Neue Pester Journal, Buda Pesth, May 18.*

#### TEMPERANCE.

**THE LICENSING BILL.**—The best we can say of the Bill is that it will please a good many worthy folk, and not do much harm. No thinking man can really believe that lessening the number of public-houses will keep people out of those that remain. The latter will do a bigger trade, that is all. If men—or women either—want to drink, they will get it, and the experience of such communities as Maine, where the sale of liquor is absolutely prohibited, should serve as a warning to the sanguine people who fancy that a forced decrease in the number of public-houses must necessarily be followed by a decrease in drunkenness. In spite of the outcry about drunkenness, it cannot be denied that we are a vastly more sober nation than we were a hundred, or even fifty years ago. To modern ideas, the amount of liquor, and heavy liquor too, consumed by our grandfathers is simply amazing. The lower classes are less sober than the upper and middle ones, but even among them the labours of the apostles of temperance have borne substantial fruit. The drink traffic is merely a question of demand and supply—public-houses are numerous simply because so many men have a passion

for intoxicants. It might be worth while for the zealots of total abstinence to consider whether the time and energy they now spend in denouncing the publican and worrying the Government, might not be more profitably invested in seeking to give the British workman better and more innocent methods of passing his spare time.—*Life, London, May 24.*

The Ministry is under some obligation to Mr. Caine for the nature of his attack on the Licensing clauses of the local Taxation bill. He has made it clearer than it was before that a very active party is prepared to rob any one whom it dislikes for reasons of its own. Perhaps for so good an object it was worth while even to talk the cant which has been so abundantly poured out on the side of sound principles in this case. It has been thought necessary to counterbalance—or is it to smother?—the cant on the other side by copious talk about the evils which flow from drink, the mother of crime. Everywhere it is taken for granted that human wrong-doing is an egg laid by the owl Drunkenness. To us this seems a large assumption. There are many plausible reasons for maintaining that the said owl, together with many obscene birds of the night, comes from the egg Human Depravity. Man, we are inclined to believe, is not criminal because he is drunken (for there is a drunkenness which is profuse in affection and the noblest sentiments), but is drunken in the malignant form because he is criminal. But the precedence of the egg and the owl is notoriously difficult to settle. The canters may be left to cant for it and against it, as it is their nature to do.—*The Saturday Review, London, May 17.*

**PERSONAL LIBERTY IS VIOLATED,** it is argued, if a man is not allowed to eat and drink what he likes. No one will dispute that statement. But it is a matter of environment. Every man must be allowed to eat and drink what he likes, provided he can get it. If he cannot get it, his liberty remains inviolable, but his ability has run against a limitation of his environment. A man in Iowa may be very dry because there is nothing wet within reach. If he fails to get his schooner of lager when he wants it, his liberty to drink lager is not restrained—no more than if he found himself short of the necessary nickel. If a man wants anything the first thing for him to do is to go where he can get it—not where he can't get it.—*The Interior, Chicago, May 29.*

**THE HOUSE BAR CLOSED.**—Charitable persons having expletives and objurgatory adjectives at their command should send them to their representative in Congress. The shadow of Speaker Reed, gigantic and strongly sulphurous, falls athwart the halls of Congress. "This is the 'end'!" as Miss Fanny Squeers said. Not content with abridging their liberties, with making fun of their fire-eating proclivities, with counting them against their wills, he now has aimed a cowardly blow at the personal comfort of our statesmen. He closed the bar-room of the House. Without a word of warning he shut off the supply of whiskey. The blow has no parallel. It is unprecedented, revolutionary. The attempt to deprive the Senate of similar privileges resulted in the tremendous reform of calling whiskey "cold

tea" and serving it in china cups instead of glasses. But no Speaker before has been driven to such desperation. Does he calculate to silence his adversaries by depriving them of their source of inspiration? It is a long walk from the House to the Senate restaurant, and Dutch courage evaporates rapidly.

This tyrannical abridgment of the rights of the minority should be properly resented. The aid of the Supreme Court might be invoked. Otherwise a nice trade in original packages will spring up in the lobbies.—*Pittsburgh Dispatch*, May 29.

#### SCIENTIFIC.

**AGRICULTURAL MACHINERY IN RUSSIA.**—In order to encourage the manufacture of agricultural machinery in Russia, the government in 1885 imposed a high tariff on such machinery imported from Germany. But this measure had an effect quite different from what had been expected. From 1861 to 1885, when there was no high tariff on such importations, the German machines served our machine builders as models. At first, shops were established in Russia, to mend the imported machines, and afterward some of these were turned into manufactories for new ones, but since 1885 not only have there been no new shops established, but even some of the old ones have been closed.

The Germans have for the last five or six years been able to reduce the prices of their agricultural implements by about 40 per cent., while our husbandmen must pay the same prices as before. The Germans find their market all over Europe and even in England, America and Australia, while the Russian machine builder cannot compete in this field, but must rely solely upon the sales he can make to the native farmer, which in turn depend upon the chances of the crop—upon the change of the weather, so to speak. If the crop is good his machines are readily sold—if not, they have to rust in the storehouse. This turns the industry of machine building into a hazardous speculation, and few of our mechanics are able or willing to indulge themselves in that.

We must also take into consideration two other points which put the Russian mechanic at a disadvantage; the inability of our laborers to economize work and time, and the high prices of raw materials. The German mechanic has his two stands at the shop, and working at both alternately, he gets through with his work in time; in the Russian shop, on the other hand, there are invariably three laborers employed at two stands, and they seldom complete their work when it is wanted. As to the prices of raw materials, the following comparison will illustrate the truth of our assertion: In Germany and England coal can be had for 6 kopècks, cast iron for 42 kopècks, wrought iron from 70 to 90 kopècks, and steel from 1 ruble 40 kopècks to 1 ruble and 80 per pood (1 pood = 32 8-31 lbs.) But in Russia, without speaking of the very high prices of coal, cast iron costs 60-62 kopècks, wrought iron 1 ruble 40-1,60 and steel 2 rubles—2,80. Under these considerations it seems quite impossible for the Russian machine builder to compete with the German. And should the recommendation of M. Athanassieff be accepted to raise the tariff on imported machines still higher by 20 per

cent., it will be decidedly disadvantageous for our farmers to use any machines at all; he will have to confine himself to his primitive agricultural implements.—*Novoye Vremya, St. Petersburg*.

**THE NEW PLANETS.**—Some persons imagine that the number of small planets is becoming exhausted and that the discovery of them will become more and more difficult. But this is not the case. In fact three of these humble celestial sisters of the Earth have been discovered since the first of January last, which brings the number of them up to 290. The 288th was discovered in Germany, February 24, by Mr. Luther, who has been at work discovering little planets for about forty years. The 289th was seen the 10th of March at Nice, by Mr. Charlois. The next day, Mr. Palisa, director of the Observatory of Pola, discovered planet No. 290, which is his seventieth discovery of that kind, although his first was as recently as 1874. Mr. Palisa stands at the head of all the discoverers of asteroids. Next to him comes Mr. Peters of Clinton, N. Y., who has reached his forty-eighth.—*La Nature, Paris*, April 12.

**OBSERVATIONS ON THE TREATMENT OF THE INSANE.**—Edwin Goodall, M.D., divides the inmates of lunatic asylums into three classes—the depressed, the deluded and the excited. In general the treatment of these cases consists in the adoption of measures adapted to the prevention of mishap to the patient and his neighbors until a change occurs. Certain measures are also taken with the object of promoting a return to health. Among these are suitable work when possible, and exercise which must needs be enforced. Massage might with advantage be practised with greater frequency in the melancholic cases, with physical weakness and loss of flesh and appetite. Electricity and baths are useful, and social entertainments in the highest degree beneficial. But the results achieved by M. August Voisin with Hypnotism seem to present an ideal form of treatment, destined it may be like other ideals, never to be realized.—*The Lancet, London*, May 24.

**ELECTRICAL TANNING.**—The length of time ordinarily occupied in tanning hides is so excessive, and the process so slow, that any means which will quicken the production without impairing the quality of the leather should be welcomed by the tanning community. This acceleration has been successfully effected by means of electricity, in a tannery in Rothsay St., Bermondsey, London. At this establishment light calf-skins, goat and sheep-skins can be tanned in from one or two days as well as they can be by the old process in from three to four months. Horse hides and light ox are tanned in about three days instead of from six to seven months, while heavy ox-hides are tanned in between four and six days, in place of from nine to twelve months. According to tests made, it appears that the tensile strength of electrically tanned leather is greater than that of leather tanned in the ordinary way. With regard to the way in which electricity effects the process, it may be that the current acts on the hides by opening the pores, thus permitting the more rapid access of the tanning solution. It may also be that the electric energy propels the

tannin into the pores and increases its active chemical force. It is also possible that the electric current renders the gelatine more soluble, and so permits the tannin to combine with it more rapidly. But whatever may be the action the results are excellent.—*Iron, London*, May 16.

**SANITARY SCIENCE AND ART.**—We would urge upon our cities, towns and villages the method of popular lectures which has been adopted, with such good results, in Glasgow, Edinburgh, Manchester and smaller towns, by members of different professions, whose short and simple presentations have been published for general distribution. The best schedule we have found is the one furnished by Prof. Brewer of Yale University, embracing thirteen general classes with numerous subdivisions, among which are the following: I. *Sanitary Science*.—Its objects and aims. Methods of Investigation. Relation to the other sciences. Relations to personal hygiene. Three elements determine the health of the individual: (a) Constitution (heredity); (b) Personal habits and vocation; (c) Surroundings. This equally true of a community. Classification of causes of death. Preventable diseases. Special dangers incident to modern civilization. Achievements of modern sanitary science.

III. *The Germ Theory of Disease*, including fermentation, chemical changes, infections, contagions, animal plagues; disinfectants and antiseptics.

IV. *Water*, including its mineral, organic gaseous ingredients; the relation of each to health; special infections and methods of purifying.

VI. *Filth*, including the disposal of excreta and slops, sewerage, other methods, disposal of garbage, street cleaning.

VII. *Soil and Air*, including relations of health to dryness of soil and air, to topographical and geological features; to heat and light, and to climatic conditions.

IX. *Food*, including kind and abundance, unwholesome; special dangers in preparation, adulteration; diseases of domestic animals; milk supplies, etc.

X. *Education and Social Customs*, including school hygiene, fashion, dress, materials about our person or houses, drinks, narcotics, medical customs, disposal of the dead.

XI. *Houses*, including external requirements, internal dangers, buildings (industrial or commercial), public edifices; neighbors, their rights and duties.

XII. *Sanitary Administration*, including Boards of Health, quarantine; societies, organizations (unofficial); sanitary engineering and professional sanitarians.

XIII. *Conclusion*.—Effects on production of wealth; on life insurance and longevity; modern civilization and the three sources—war, pestilence and famine.—*The Independent, New York*, May 22.

#### RELIGIOUS.

**ARE WE A CHRISTIAN NATION?**—This is the question of a pamphleteer who assails with sharpness the present aspects of society and business. The British politician does not believe in a God of peace and love. Is it in our

industrial relations that the spirit of Christianity is most apparent?

Turn to the reports of Factory and Workshop inspectors, of Committees of noble Lords on the Sweating System, of Commissions to inquire into the Housing of the Poor. What a picture of meanness, cruelty, overwork, filth, starvation, death! Men fighting like beasts at the dock-yard gate for the chance of a few hours' employment; children stunted by want of food and rest; miserable women trying to keep a family decent in a one-room house! Where are the ideals that will lead this nation to something better? Literature begins to assume a piquant flavor of indecency. Gambling takes the place of honest trade. The tastes of the multitude are low and monotonous: drinking increases, and we have a reign of sensualism. We are wholly given over to advertisements, and these, in execrable taste, faithfully reflect the mind of the people who devour them. The gods of Britain are not one, but three, Money—Pleasure—Power.

While it would be idle to deny that there is a certain measure of truth in this forcible indictment, yet we must remember that, however bad things may be, they are always getting better. Our criminal law has been reformed, and our criminal population is diminishing. Light and health are being brought into the dwellings of the poor; successful efforts are made to protect the labor of women and children, and to end the strife between capital and labor.

But, advancement conceded, not one-tenth of the evils existing could possibly occur in a community that truly believed in what are generally accepted as the cardinal principles of Christianity. Why has the Church failed to make these evils impossible? Here we may agree with the pamphlet. The Church has made religion "too much a matter for the head, and too little a concern of the heart." Let the Church descend to facts and give the sanction of its evangelical authority to those ideas of universal justice and sympathy on which human society is based.—*The Weekly Scotsman, Edinburgh, May 24.*

**SHALL WE PREACH ON SOCIAL REFORMS?**—While the minister cannot be Jack-at-all-trades by advocating all sorts of reforms, he is to be a preacher of righteousness; and this includes right living towards one's fellows. To live soberly, righteously and godly in this present world is one of the Apostolic definitions of religion; for "soberly" involves right conduct toward one's self; "righteously," right conduct toward one's neighbors, and "godly," right conduct toward God. To preach nothing but piety is as bad as to preach nothing but ethics; the true preacher will preach a righteousness that is inspired and enforced by piety, a love to God inspiring love to man, and both shown by works rather than by words, and by daily life, steadfast in well-doing.

The Golden Rule is clearly a social rule, having its application to all business, and industrial as well as social life. It is the rule of honesty, demanding the utter banishment of every form of gambling, the elimination from all transactions the purpose of obtaining something for nothing.

Again, let the preacher take Christ's princi-

ple that *life* is more than raiment. He is called upon to insist that no social system is or can be right which requires men to work in the furnace so many hours that they have no time for home, wife, children, self-culture, and that society will not be Christian until it has that kind of will to reform industry. While the minister may not go into details, it is enough if he elucidates the law that the greater must serve the lesser, and he must recognize the factory, the mine, the shop, as his divine opportunity for such service.—*The Christian Union, New York, May 29.*

**WHAT THE PULPIT MIGHT DO.**—While it is of little use to preach against municipal corruption in Protestant pulpits, for the "ringsters" will not be among the hearers, there are thousands of men of wealth and influence who do, in one way or another, play into the hands of the "ringsters," who ought to be told their duty. We believe that if the Pulpit were bravely to show the present fact of corruption, the inevitable consequences that must follow in its train, and the fact that no gang of political hucksters could corrupt city, State or nation without the passive support of the great body of good citizens, indignant virtue would rise up and put the agents of corruption to speedy flight. It is often said that the Press is all-powerful and that the influence of the Pulpit has decayed. The Press is not omnipotent, for it is divided; part of it is corrupt, and another part pure and meritorious. The Pulpit is feeble only because the Pulpit does not begin to guess its own power.

Let the Pulpit bravely do its duty, and it will find itself as powerful for good as it ever was. Let this be done all along the line and it will effect a reform which the Press, will all its power, cannot compel.—*The Churchman, New York, May 31.*

**THE CHURCH AND THE CITIES.**—While in this and contiguous cities, during the last winter, crowded audiences waited upon the preaching of able and devoted evangelists, it transpired that a very small number of the irreligious non-church-going population was reached; for the thronging audiences consisted, almost exclusively, of those who have been church-goers, and those who have been under instruction in the Sabbath-schools.

The legitimate and only inference seems to be that the work of evangelizing the mighty and increasing multitude of men and women in these cities, who are godless, who have low moral standards, who are corrupting and degrading the life of the people, must be done by the churches. If pastors and people, by mission schools and chapels, by personal contact and effort, must lead these perishing souls to repentance toward God, to saving and sanctifying faith in the Lord and Saviour Jesus Christ. The churches which will do this will be the churches of the future in these cities. It is the dictate of patriotism that this work be done promptly and thoroughly, and the interests of God and man demand it.—*The Christian Intelligencer, New York, May 28.*

**RELIGIOUS FICTION.**—As in the age of the early Italian painters, the religious feeling of the people expressed itself in art, in this epoch

of the glory of fiction saints and martyrs are made the characters of romance. The disappearance of religious art seems to have been followed by the development of religious literature. Although the cultivation of religious fiction proves that the decay of religious art does not signify a decrease of Christian faith, yet there may arise wholesome doubts whether the religious novel is a beneficial means for the spread and strengthening of Christianity. The novels which consist of theological discussion carried along by the slight thread of romance, may be useful in giving information to those who would not read a theological treatise, but their character is superficial and never impartial. In whatever manner the religious novel is regarded, it is an interesting sign of the religious feeling of the age. Once the Christian nations expressed their devotion in art and architecture, now the same feeling is popularized through the novel.—*Morning Journal, Boston, May 15.*

**A PRESBYTERIAN DIFFICULTY.**—Empty churches and superfluous preachers confronted the Presbyterian Congress (Assembly), just closed, as a most difficult problem, but how is the difficulty to be met? Some held to the corrective influence of a remodelled creed. But when the "Confession" has been purged of everything obnoxious, Presbyterian conventions will no doubt afford an inviting addition to the Sunday Club entertainments already furnished by other Protestant bodies. A person will be able to drop in at one of the more fashionable churches casually, and hear a sermon that will not grate upon his finer sensibilities by crude allusions to hell-fire or other unpleasant things that are being rapidly eliminated from modern non-Catholic Christianity. Perhaps in this way the great work of revision will furnish at least an imperfect solution of the great difficulty of vacant churches. Perhaps.—*The Catholic Mirror, Baltimore, May 31.*

**"HARMONY" AS A FETICH.**—Long and mournful is the record in political affairs of cases where the highest aspirations, the brightest hopes, the best thought, and truest conscience of a party have been sacrificed to "harmony." The clear-sightedness and cleverness of the Anti-revision management in the Presbyterian General Assembly was shown in recognizing the power of religious conviction and denominational attachment, and in substituting for its natural purpose the artificial end of "harmony." Before this fetich the Assembly abased itself, and the whole revision work, if there is to be any, must be done over again. When the revisionists seemed assured of victory, when they had a great preponderance of votes, the whole was thrown away for "harmony." Never was there such testimony to the charm of Polyhymnia above the eight others. The sacrifice to harmony was enjoined, and harmony prevailed, yet it was like the harmony of the wolf and the lamb—"the lamb inside the wolf"—or the "Princeton tiger," as may be more appropriately said on this occasion.

To call harmony a fetich is nicely accurate in this case. A fetich is authoritatively defined as "any object of worship not representing any human figure," and the harmony that is-

sues in "the Reformed or Calvinistic system of doctrine taught in the Confession of Faith," concerns no human figure or any anthropomorphic figure of God.—*The Evening Post, New York, May 31.*

**SHORTENED SERVICES**—One good reason for abridging the services is the necessity of keeping the whole of the worship and teaching within a certain limit. It is said we must not consider the impatience of undevout people; but what if this class are driven from our churches by the length of our services? Again, it is said, you are sacrificing the prayers to the sermon. Yet there may be occasions when the sermon is of immense importance and when it may be a duty to shorten the prayers, and as to the week evening services inattention to the limitations of time on the part of the clergy has often led to the non-attendance of the laity, not because they were unwilling to be present, but because the exigencies of family life rendered it impossible.—*Canadian Churchman, Toronto, May 22.*

#### MISCELLANEOUS.

#### TWO DECORATION DAYS.

**A Memorable Event.**—That the celebration at Richmond to-day, unprecedented in any country and in all history, is permitted by the Federal Government, is truly notable, and marks, as nothing else could, the peculiar character and strength of the restored Republic.

Another conspicuous feature of the occasion is the evidence it presents of the unchangeable devotion of the whole people of the South to the memory of the man whom they honor to-day. In this respect Gen. Lee stands alone among all the leaders of men, whether in military or civil history. Washington approached him more nearly upon this high plane, but Washington made enemies among not a few of the eminent men who were associated with him. This cannot be said of Lee, for from the President of the struggling Confederacy to its humblest citizen, every man of the people with whose cause he was identified, and every woman and child as well, regarded him as without fault and worthy of all the confidence and honor and love they could bestow upon him. As Col. Freemantle, a distinguished officer in the British army, lately wrote: "I shall always regard Gen. Lee as the greatest and best man I ever had the good fortune to meet." He was the greatest and best man of his time, and as such the people from whom he sprung and to whom he has left his name and fame and high example, as a peculiar and priceless heritage, honor him now and will honor him always.—*The News and Courier, Charleston, S. C., May 29.*

Yesterday was the greatest of all the unions of the Confederate soldiers. Let those scoff who will at the feeling of the soldiers who twenty-five years after the battle meet to do honor to their great leader! Let those who will say that the "Rebel Yell" and "Dixie" endanger the safety of the Union. Let those who will try to make political capital out of the social reunion of those bound together by all the ties of kindred, blood and affection! Their labor will be in vain.—*The Times (Dem.), Richmond, May 30.*

That the people of the South should delight to honor the memory of their great and popular leader, does not reflect on their loyalty in the slightest degree. There was no hint of disloyalty to the Union from the beginning to the end of the celebration, and we are sure there was no thought of disloyalty in the hearts of those who took part in it. The North will not criticize it for honoring the memory of its fallen chieftain, or even occasionally bringing out its old flags, which are no longer the emblems of treason, but souvenirs of a gigantic mistake.—*New York Tribune (Rep.), May 30.*

Some of our contemporaries are trying to make the country believe that a monument to Lee means disloyalty to the Union. If their object is to make political capital out of the event they are beneath contempt. If they are honestly timid they are ill-informed. There is a thousand times more to be feared at this present moment from party intrigues and political corruption than from sectional differences.—*New York Herald (Ind.), May 29.*

Everybody ought to recognize now that there is no danger that the "issue" will arise again, that the soldiers of the Confederacy may have been as conscientious as those of the Union. Lee was the first of these. His memory is a possession of the American people, and the monument that recalls it is a National possession.—*New York Times (Ind.), May 30.*

The Southerners were as jubilant as they might have been had a hundred Confederacies broken into a chateau of the first class, when a hogshead of the vintage of the last century had the bung knocked out. It was not wine that was the matter with them. They were simply drunk with enthusiasm. They bubbled and sizzled and frothed, and made much harmless noise over the unveiling of the statue of their demi-god, Gen. Lee. The bubbling like that of yesterday is as volatile as ammonia, as harmless as cologne water.—*The Cincinnati Times-Star (Rep.), May 30.*

We assure our Southern brethren that Northern eyes are not blind to such virtues as those which they are to-day commemorating in sculptured bronze. The great heart of the North is full of sympathy with men who, without bitterness, meet to honor such a man as Robert E. Lee.—*Commercial Advertiser (Ind.), New York, May 29.*

**The Richmond Spectacle.**—On seeing the Confederate flags waving at the dedication of Lee's monument, and the Union flags furled on Decoration day an uninformed spectator might suppose that the Rebels had won the victory, and that the North was in the gloom of defeat. The North gained nothing by the war except a burial place for the Union dead, and a Union saved.—*The Philadelphia Inquirer (Rep.), May 29.*

**Time For Hate to Cease.**—If history repeat itself, as it has since the world began, in no distant future every American will acknowledge that Robert E. Lee was a great and good man. Hate is the usual cause of a civil war, and the war itself intensifies hate. But peace should be the signal for a change of feeling.—*The Chicago Herald (Dem.), May 29.*

On the Anniversary of the Amnesty Proclamation, the rebels are gathered to glorify the wretched emblem that led them to dishonor and

ruin, and to perpetuate in bronze the memory of the man to whom, more than any other, Virginia owes all her misfortune of the last 30 years.—*Mail and Express (Rep.), New York, May 28.*

Honoring Lee is one thing, glorifying the cause of which he was the reluctant military leader, and the flag of treason and rebellion, is quite another. So far as the Richmond celebration goes in the first, we of the North have nothing but respectful sympathy; so far as it partakes of the latter it meets condemnation and opprobrium.—*Toledo Blade (Rep.), May 29.*

The people of the United States can with lofty condenscension allow the enthusiasts the seeming happiness of honoring a man of whom the world knows little wrong except the fact that he was one of the leaders in an effort to destroy the unity of a good and just government. This display of Confederate flags meant nothing except as an indication of the insane proclivities of some fools who have not realized that complete union was restored over a quarter of a century ago.—*Columbus Dispatch (Rep.), May 30.*

**At Richmond and Cleveland.**—The memorial exercises of to-day throughout the United States, the unveiling of the Lee monument on Thursday, at Richmond, and the disclosure of the grand tribute of art and patriotism to Garfield, at Cleveland, this morning, are events which emphasize the hold on the National affection maintained by men of the sword, living or dead, on the hearts of the citizens of a republic whose policy is peace. There is nothing dangerous or remarkable in this fact.

The event at Richmond has been enfolded in so much rhetoric that its significance is likely to be lost. In history Robert E. Lee's career and character will go mainly to the credit of the whole country, and only incidentally to that of Virginia and the rest of the South. The children and the grandchildren of the men who fought against one another will smile at the feuds of their fathers, and will vie with one another in honoring their valor.

The monument to Lee and the monument to Garfield are alike in this respect: They are monuments to men who failed. Lee failed to establish a nation. Garfield failed to preserve the unity, and satisfy the hunger of a political party. The words which come from Richmond are infused with the recognition of the perpetuity of the Union and the universality of freedom. Will the words which came from Cleveland be infused with hostility to that organized piracy of politics to which Garfield owed his death?—*The Brooklyn Eagle, May 30.*

Two decoration days occurring, one at the North on the 30th and the other at the South on the 31st inst., recall the period of civil war, with its sectional antagonism, and afford ground for congratulation that the animosities which imperilled the Union no longer exist, and that on each side there is a generous recognition of the bravery and sincerity of opponents.

The Union was never as complete and stable as now. It is a true union in feelings, in desires and purposes, as well as in form. The skeleton which marred the feast before the sixties has been laid. The past is buried in the grave with its dead, and the Nation goes forth to new life, new hopes, and a higher

and nobler destiny.—*Christian at Work, New York, May 29.*

#### SHORTENING THE COLLEGE COURSE.

The advantages of the proposed plan for shortening the course of study required at Harvard College are such as to recommend it strongly to the friends of higher education. The movement seems, indeed, to be in the direction of the development of a real university character, and would not necessarily shorten the period of university life, though it would diminish somewhat the requirements of the college phase of that life. The advantages of the proposed change appear to greatly outweigh the objections.—*New York Times, June 3.*

The main advantage of Harvard's move in shortening the course from four to three years is that professional men will get at their business a year earlier. Its disadvantage lies in the lessening of the general ennobling influence of the institution, in itself far more important than any specific instructions, and thus operate to cheapen the quality of the graduates, not, perhaps, so much at Harvard as in the smaller colleges which would inevitably be most seriously affected. Whether this concession to the spirit of the age is a wise one will be anxiously discussed throughout the summer.—*N. Y. Tribune, June 3.*

It is a step towards a remedy, but seems to imply that a less time is sufficient for the training of the intellectual faculties. If so, is not Columbia's proposition to let men step from Junior year into the professional school a better one? Both suggestions are good and tend to the broadening of popular culture and the elevation of national standards.—*N. Y. World, June 3.*

It is not unlikely that the object is to strengthen the other departments, which, of course, is possible at Harvard, but not at the smaller colleges. What will the four years' graduate think of it?—*Springfield Republican, June 3.*

Briefly stated, it is to attract a greater number of students to Cambridge, Mass., by doing away with the requirement of four years' study for the degree of B. A. This will be ruin to the smaller colleges who cannot afford to lose a year's income, and will take off a year of culture that the country cannot afford to lose.—*Hartford Courant, June 3.*

**ROMAN CATHOLIC EDUCATION.**—It is claimed that the education of children is one of the fundamental principles of the Roman Catholic Church, and is considered as solely within her jurisdiction. Any attempt to force any other principle upon Roman Catholics would, therefore, be trampling on their religious convictions. It will strike most people that if the Roman Catholic and other churches making similar claims had carried out this alleged "fundamental principle" and really educated their children, the principal plea in favor of State schools would never have existed. What makes the State schools right, and indeed imperative, is the fact that without them the mass of the people is left in neglected ignorance, and utterly unfit to exercise the rights of citizenship. This has always and everywhere

been particularly true of peoples under the guidance of the Romish Church.—*The Montreal Weekly Witness, May 28.*

**THE JEW OF HISTORY** and the **JEW OF LEGEND**, according to Mr. Isidor Loeb, are two different beings. He demonstrates that many of the stories about the Jews, which have been accepted as facts, and so presented by historians, are mostly pure fabrications. It has been assumed that the Jew has a natural genius for trade, and takes to it as a fish to water, but that this is fiction is proved by the fact that the Jews of Palestine were agriculturists. "Rich as a Jew" is a proverb based on a misstatement of facts. A few persons like the Rothschilds, Hirschs, and others have amassed great fortunes, but the percentage of Jews who drag out a precarious existence is greater than of any other race. In regard to the malformation, the awkward habits, the special vices of Jews, these are all fiction—simple inventions of agitators.—*Hebrew Standard, May 30.*

**THE CHEYENNE INDIANS IN MONTANA** have discovered a Messiah. He has been leading hitherto a solitary life in the mountains, and has with him an old Indian whom he has anointed to be chief medicine man and initiated into the mysteries of the new religion. According to the accounts of the Indians, the high priest appears sometimes with long hair, sometimes bald, from which statements no extraordinary insight is necessary to the conclusion that he possesses a wig. He has also taught the Cheyennes a new medicine dance. He was to-day brought to the Rosebud Agency for the first time, and in future he will have to present himself there monthly. The Cheyennes have been in a great state of excitement since the advent of the Messiah, and threaten to create trouble. Major Carroll of the Rosebud Agency is of opinion that the Messiah is not a redskin, but a Mormon missionary, and would like to set his hand on him.—*Illinois Staats-Zeitung, May 17.*

**THE ACCIDENT WHICH BEFELL THE GERMAN EMPEROR** on Whitsunday appears to be more serious than was at first supposed. It is really as dangerous to trifle with shying horses as to lay an old Chancellor aside. It was at least a great blessing for the Emperor that "the Grace of God" preserved him from the possible consequences of his spring from the carriage. It was no less fortunate for Germany, whose future it would have been hard to speculate on, if the new men whom the Emperor had appointed to the conduct of affairs, had been left with only an eight-year-old Prince to guide them.

The Emperor should be more cautious and not so confident in Providential interference.—*Staats-Zeitung, New York, May 27.*

**THE RIGHT TO EXPRESS DISAPPROVAL AT PUBLIC PERFORMANCES.**—Old theatre-goers will remember the time when audiences were just as quick to hiss a bad play or bad performance, as to applaud play or players who pleased them. But the custom has changed. Applause is now in order at all times. If an auditor does not like what is said or done, he or she is expected to grieve in silence or go out. Managers

and actors seem to think that this change of custom has deprived an audience of all right to express its disapproval of a public performance. Lately, a lady in New Jersey bought tickets for an exhibition or performance which was not given. She and others expressed disapproval of the trick played on them by hissing, although there was no disorderly conduct. Thereupon she was cited before a local magistrate, and a fine imposed upon her. But as she considers the imposition of the fine illegal, the question is to be carried to a higher court. Thus there is a probability of a legal decision as to how far we are obliged to express our contempt and disgust for a performance by people quite incompetent to perform what they have undertaken. It is to be hoped that the result will be to establish the right and duty of people to express disapproval, and not to compel them to pretend that they are pleased when they are not.—*Ledger, Philadelphia, June 2.*

**THE ROYAL LITERARY FUND** must be wrong, Macaulay argued, because it turns good clerks into bad writers, and encourages literary aspirations which are doomed to disappointment. As if only bad authors were poor. The notoriety of the exceptions, e. g., Macaulay, proves the rule. The Royal Literary Fund keeps its secrets as jealously as any priest guards the confessional, but occasionally the gratitude of the recipient speaks when there is no question of favor to come, and Chateaubriand himself proclaimed that the "genius of Christianity" owed something to the foundation of old David Williams. Rarely do those who like a book manifest it by a special order to the publisher, and hence the necessity of such a fund, especially if it be true, as Mr. Morby says, that there are scarcely fifty men and women earning a livelihood by writing books not in *usu* scholarum. The House of Representatives at Washington has affirmed that those who have brains are fit food for those who have none, and as a natural consequence the American author is robbed, while in England he is left to himself.—*The Saturday Review, London, May 17.*

**THE CHICHESTER SHIP RAILWAY** across the isthmus at the head of the Bay of Fundy is nearing completion, and will attract increasing attention, because upon the results secured by it will depend a number of similar enterprises in other sections. The original plan of a lock canal yielded to this, on account of the great difference in the rise of the tides in the Bay of Fundy and Northumberland Straits, which proved a more serious difficulty than the bogs, streams and rock of the present course. The details of the methods of construction and transfer of ships make the whole plan appear impracticable to a mind not familiar with the whole idea, yet the fact that the most eminent engineers, among them those of the celebrated Forth Bridge in Scotland, endorse it, proves its feasibility and guarantees its success as a piece of mechanical engineering. The financial results also give fair prospect of satisfaction, as 500 miles will be saved in the journey from the St. Lawrence to St. John, and 350 to Portland and Boston. This will be especially valuable in perishable cargoes, and will tend to increase greatly the trade between Canada and the United States.—*The Independent (N. Y.), May 29.*

## Book Digests and Reviews.

*The Mormon Delusion.* By Rev. M. W. Montgomery. 352 pp. Congregational S. and Pub. Society, Boston and Chicago.

From a humble beginning this church has risen in sixty years (1830-1890) to a membership in the Rocky Mountains alone of about 200,000 persons. Scattered adherents are found also in almost all parts of the world. A leading doctrine of this church is that all true Mormons should dwell in Utah, which Brigham Young declared was the only place of safety from the destruction which should soon fall upon all the Gentile world. The founder of Mormonism—Joseph Smith—was born in Sharon, Vt., in 1805. The family lived a half vagrant life, and amid the examples of illiteracy, shiftlessness, profanity and intemperance, the boy came up to young manhood indolent, ignorant, untruthful, hatching mysterious schemes for gain and notoriety. He had many dupes who paid their money to be humbugged. Seventy-three credible citizens of Palmyra and Manchester, New York, declared that he was "entirely destitute of moral character and addicted to vicious habits."

In some way Smith became possessed of a manuscript which he gave out was a translation of certain "golden plates" which a vision had revealed to him, and which an angel had guided him to discover. While engaged in an alleged translation of these plates, he was found behind a curtain with his face concealed in an old white hat, in which was a stone which, he said, revealed to him the strange hieroglyphics. The irreverent called it a "peep-stone." There is considerable evidence going to show that Smith had got possession, through the help of Sidney Rigdon—a disciple preacher from Kirtland, Ohio—of an old manuscript of fiction written by Rev. Samuel Spaulding. This manuscript, revised and adapted to his purposes, Joseph Smith published as a translation of the mythical "golden plates," and called it "The Book of Mormon," or "The Mormon Bible."

The Mormon prophet and church removed to Kirtland, Ohio, and many of Rigdon's flock were led into the delusion. Missionaries traversed the country, devotees were numerous, and the Mormon colony thrived. Joseph Smith and his followers owned the town site, engaged in mercantile business, opened a bank, and built a temple. Smith was looked upon as a prophet; deception, fraud and delusion were the basis of their society. The natural results came rapidly. Dissensions broke out and exposures were made. The Mormon bank proved to be one that received deposits, but never redeemed its notes, and soon collapsed. The prophet and Rigdon found escape from the officers of the law in a hasty flight. The vicinity of Independence, Missouri, next became the headquarters of the so-called prophet and his credulous dupes. Missouri public sentiment, however, was hostile; the militia were called out; mobs gathered; Mormon villages were burned and many outrages committed on both sides; Smith was imprisoned, and his followers fled in pitiable plight to Illinois and began a settlement at Nauvoo. Here a Mormon city of 15,000 people sprang up like

magic. The Mormons trampled the laws of God and the State under their feet; many immoralities prevailed; polygamy was secretly practised. Public indignation became an outburst beyond the control of the Governor, and the militia and a mob, numbering thousands, gathered around the Mormons. Many houses were burned, Smith was killed and the Mormons promised to leave the State. After many hardships they gathered again, under the leadership of Brigham Young, in the valley of the Great Salt Lake in 1847.

They went forth into all the world Mormon missionaries, proclaiming that Utah was the Zion to which all "Saints" should flee for safety and happiness. Polygamy was publicly announced. The Mormon Zion grew rapidly. Recruiting streams of "cranks" flowed in from every quarter of the globe. Brigham Young held despotic sway over the spiritual and temporal and political interests of his people. Murders and secret assassinations and mysterious disappearances followed. A "reign of terror" ensued. The doctrine of "Blood Atonement" was proclaimed by Brigham. The Mountain Meadows Massacre and numerous frightful murders followed. The United States Government was compromised and put to shame by the repeated appointment of Brigham Young, during those dark and bloody years, to the office of Governor of Utah Territory and Commissioner of Indian Affairs.

Henceforth the history of Mormonism is too well known to need repetition here. In the methods of Mormon missionaries, falsehood has been always and everywhere, to the world and to each other, the underlying principle of the whole stupendous delusion. The horrors of polygamy are startling, showing the unlimited sensual indulgence for men and the cruel and debasing sacrifices for women.

There has been legislation by Congress respecting Utah, and many efforts have been made by the Mormons to have Utah admitted as a State. The Supreme Court of the United States has given its decisions, disfranchising the Mormons in Idaho and confiscating the Mormon Church property in Utah by the United States.

The results of the missionary work of the several religious denominations in Utah are as follows:

The different denominations had, in Utah, for the year ending June 30, 1889, the following schools:

DENOMINATION.	1889.			1888.		
	No. of Schools.	No. of Teachers.	No. of Pupils.	No. of Schools.	No. of Teachers.	No. of Pupils.
Baptist .....	2	3	150	2	3	140
Catholic .....	6	50	900	7	50	1,000
Congregational.....	24	48	2,490	22	38	1,883
Methodist .....	21	35	1,396	20	61	1,649
Presbyterian .....	32	62	2,150	33	61	1,925
Protestant Episcopal .....	6	27	800	5	22	800
Swedish Lutheran....	2	5	75	1	3	45
Total .....	93	230	7,961	90	238	7,442

Of the 2,490 scholars enrolled in the Congregational schools, 1,035 were the children of Mormon parents; of the 1,396 scholars enrolled in the Methodist schools, 291 were the children of Mormon parents.

The number of Christian ministers and

churches in Utah on June 1, 1888, was as follows:

DENOMINATION.	Number of Churches.	Number of Ministers.
Baptist .....	2	3
Catholic .....	6	8
Congregational .....	5	11
Methodist .....	25	58
Presbyterian .....	15	18
Protestant Episcopal .....	7	5
Swedish Lutheran .....	4	4
Total .....	64	107

"Statesmanship and Christianity alike require that the Mormon common people be henceforward protected with a strong arm from their oppressors, and that the doorways of education and the gospel be opened to them. These deluded people have fallen among thieves, and the neighborly deeds of the Good Samaritan are much needed.

"Let him who thinks that the Mormon problem is almost solved be undeceived. Even when Congress and the courts shall have done their utmost, it will take half a century yet of the gospel in the hands of missionaries and teachers to dig up the roots of this evil. The public has not yet grasped the proportions of this problem. The present laws and Christian forces at work in Utah still have a problem before them much like that which a single company of sappers and miners would have who should undertake to dig down the Wahsatch Mountain range with pick and spade."

*Matthew Calbraith Perry: A Typical American Naval Officer.* By Wm. Elliot Griffis, D.D. New and corrected edition. 1 vol., crown 8vo, pp. 459. Boston: Houghton, Mifflin & Co.

Of the thirty-five or more naval officers in the service of the United States named Perry, two of them, Oliver, of Lake Erie, and Matthew, of Japan, are known to all Americans. Captain C. R. Perry, a sailor on a Revolutionary privateer, and who commanded the frigate *General Greene* under President John Adams, was the father of five sons in the navy, among whom were Oliver and Matthew. He was descended from sturdy English yeoman stock, both Quaker and Puritan, the former being of an usually militant sort. The mother of the Perry boys was an Irish lady whom C. R. Perry had met in North Ireland, during his imprisonment after capture by the British. She was a descendant of the illustrious Wallaces, of Scotland, and reared in the family of her uncle, Mr. Calbraith, who brought her to Philadelphia. As the biographer shows, the training of the future heroes by their mother was the most important part of their lives in determining personal character. In them the qualities which make for mastery, both in war and peace, were conspicuous and closely intermingled. Under Divine Providence, it eventuated that Oliver Perry, who died at the age of twenty-nine, should, by one gallant act at Lake Erie, typify war; while Matthew Calbraith Perry, by a long life of usefulness as student, organizer, explorer, and diplomatist, should be that typical naval officer to demonstrate the value of a navy in time of peace. Yet though the olive and the oak are entwined on the medal which preserves his fame in bronze and gold, and the arrows and lightnings are absent, yet Matthew Perry

served throughout two wars, and was often under fire on the ocean, in Africa and Mexico. He was once wounded by enemy's shot at sea, and very nearly lost his life by an African's spear.

The issue of a second edition of the biography of the accomplished man of science, and "educator of the navy," as Commodore Ammen named him, calls renewed attention to his long and brilliant career. The biographer has made diligent use of the archives of the naval department at Washington, and of the Mikado's State records in Japan, he having lived four years in the latter country. The literary matter is arranged under the headings: Our Early Navy; Africa, Slaves and Pirates; Europe and Diplomacy; Our Flag in the Mediterranean; Shore Duty; Ten Years of Science and Progress; Commodore of a Squadron; African Waters; Extirpating the Sum of All Villainies; The Mexican War; Japan; The Man and His Work; Appendices and Index. Perry, though one of the first to advocate, and always actively in favor of, the Naval Academy, was himself trained on the decks of war ships, and largely under Commodore John Rogers. He entered the navy when but fourteen years old, in 1809, and from Rhode Island, where the Perrys, since 1654, have come. He was on the frigate *President* when the first hostile shot afloat was fired in the war of 1812, at the *Belvidera*, and was wounded by the bursting of a cannon. The chapter on "Men, Ships and Guns in 1812" is a vivid and detailed picture of naval life and equipment, possibilities and limitations, of that era. Throughout the volume great attention is paid to the inside history of the United States Navy, and to details, such as diet, morals, uniform, reading, regulations, duelling, the grog ration, flogging, ship hygiene, chaplains, religion, and all those details, precedents and routine, which make the human side of life on a war ship so interesting. Two cruises, occupying several years on the coast of Africa, first as Lieutenant and then as Commodore, gave Perry opportunity to assist in the founding of Liberia and the extirpation of the slave trade. He selected the site of Monrovia, punished the piratical and murderous black savages; and, in two cruises, assisted to sweep the white pirates from the seas. The life on board the old line of battle ships in the Mediterranean is portrayed, and then the record of the fertile years at Brooklyn is given. Perry founded the Brooklyn Naval Lyceum, still a living power for culture; organized and equipped the first war steamer, and fixed the procedure, rank, and detail of her personnel; by a happy accident discovered and suggested the use of the ram; mastered the problems of the modern lighthouse, and helped to fight the old "ring," whose contracts and jobs were spoiled by lenses as against reflectors. In the revolution of naval architecture, compelled both by the new middle term between courage and cannon—steam, or caloric, and by the introduction of the bomb-shell and shell-guns, Perry was one of the foremost innovators, if not the leading naval man of his age. In these early days of the thirties, he also studied the problems of iron-clads, ship armor, and penetrating projectiles. He also inaugurated the naval apprenticeship system, which others have revolutionized and perfected. Though not, as a man, in favor of the Mexican war, he entered

it, and for the first time showed the value and efficiency of steamers in war. It was the naval battery that first breached the walls of Vera Cruz, and enabled Scott's army to move up to the capital. Throughout the war the coast was blockaded, and both on shipboard and on land the naval brigade kept the rear of the army safe, and itself captured the ports and won brilliant victories. Then came the question of the abolition of the grog ration and of flogging, in which Perry took the part of a progressive reformer, and was the first commander of an American fleet who ruled it without the lash. Nearly one hundred pages are devoted to the story of Perry's diplomatic triumph in Japan, and here, with the biographer, we go behind the looking-glass. Not only is the story told from the point of view presented to the Americans, but also as the Japanese saw and heard. As a man, Matthew Perry was of unblemished character, a devoted husband, father, friend, and citizen, cherishing the highest ideals of what a naval officer and a patriot ought to be. A constant reader of the Bible, reverencing the Lord's Day and the ordinances of religion, holding himself and others to strict accountability, he may be said to have added greatly to his country's fame, wealth, power, and safety. He died in 1858, but many of the younger men trained under him were among the ablest officers in the civil war. Perry made the average war ship healthier than the average house. In Africa, Mexico, and Japan, he was the apostle of peace and civilization, and a genuine representative of the true spirit of the United States, as "the Great Pacific Power"; though in time of war, and with the firmness and show of force that averts war, Perry showed himself "a typical American naval officer." Not only could he anchor his squadron of steam frigates off Yokohama, with guns run out and all their decks alive with the splendor of war, to impress the Japanese with the material force of the Americans; but even more did he impress their thoughtful men by his personal qualities. He refrained from work and communications on the Sabbath, waking the echoes of the hills with the long-metre hymn of divine service, "Before Jehovah's Awful Throne," and by giving, on the strand now occupied by the Union Church, in the exhibition of telegraph, railway, and American inventions, an object-lesson in western civilization, and, as in a glass, the power to read the secrets of the strength of a Christian nation.

*In a Club Corner:* The Monologue of a Man who might have been Sociable. Overheard by A. P. Russell. 16 mo, 328 pp. Boston and New York (Houghton, Mifflin & Co.).

If there is any central theme, any thread on which these anecdotal essays—the garnered fruit of a well-ordered, commonplace book—are strong, it is the art of taking and rendering intellectual pleasure. The most humane entertainment is conversation, but the tongue is not as refined, the play of wit and flow of fancy as cultivated as once they were. Originality is not a quality of great writers, for all have simply refined what was less artistically treated by their predecessors. Because, artificial tastes are stronger than natural, the practical precepts of every religion are neglected for the excitement of fanatical hatred, superstitious practices

and incomprehensible speculation. To speak short, think long, is the advice of wisdom to speakers and writers. Old age throws off the burden of care, yet experiences a pang from the consciousness of waning powers such as Dr. Holmes confessed when he could no longer see nor hear the mounting lark, and Walter Scott, when he asked if some of his own verses were Byron's. The literary profession is a good staff, a cheering and healthful occupation, but as a means of livelihood, a crutch of support, it is the worst of all. The folly of pretentious, sweeping judgments was exemplified by the preacher who denounced the writings of Pope in his sermon, and then unwittingly gave out his hymn beginning "Vital spark of heavenly flame" to be sung by the congregation. An old gentleman, after reading some of Shakespeare's plays for the first time, was so filled with admiration as to declare that there were not twenty men in Boston who could produce as good dramas. Liston's ambition as a tragedian, Hogarth's as a historical painter, are striking examples of the desire we all feel to be something that we are not. Solitude is sometimes wholesome, preventing the dissipation of thought and feeling that comes from too much company. Condensation is the highest quality in literary style, as exemplified in the essays of Bacon. In public speaking it is different. Almost all the merits of a book are defects in a speech. Vanity is a great blessing, consoling the neglected poet, sustaining the loser in the battle of life, and softening the pangs of disappointment. A good literary memory is not like a post-office that takes in everything, but like a well-edited periodical. To the young death is a wonder, as life is to the aged. Youth has not learned the uses of suspicion and caution. He believes the future is in his fist. He does not know that so far all helps have been supplied him, and will continue to be supplied till he fails. Humanity opens a way and gives him a start. Wisdom, dumb and grave, and Experience, with doubt and distrust in every wrinkle, forget truth and life, lose themselves in the contemplation of his beautiful vigor and fleetness, and believe him invincible. One day doubts and difficulties arise in his path. Anxieties and disappointments become hooks in his sides to turn him in his bed. Dealing with shams he comes to suspect the real, and feels the decline of ardor and confidence. Acquainted with artifices, he acquires a strength and mastery in practising them.

*Among the Cannibals.* By Carl Lumholz, New York: Charles Scribner's Sons. Pp. 395.

A book of travel and adventure in Australia and of camp life with the Aborigines of Queensland, by a member of the Royal Society of Sciences in Norway. A book of special interest as opening up a section of the great Australian Continent, about which there is comparatively little known. The book is well illustrated, and is provided with maps, an essential element in books of travel too often omitted. There is a spice of the Scandinavian about it that renders it not the less attractive, and furnishes a somewhat different standpoint from that of the ordinary traveller.

*Pictorial Africa: Its Heroes, Missionaries, and Martyrs.* By Fleming H. Revell, New York. Pp. 396.

An illustrated compendium with no editor's name, but gotten up in the style of the Pen and Pencil Series, published by the Religious Tract Society of London. A good book to lay on the table for an occasional glance, but not one to go to for full definite information.

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**M**onkey Ancestry, R. A. Abbey, D.D., Christian Thought, June.  
**N**ature, On the Beauty of, Rt. H. E. Lord Grimthorpe, Christian Thought, June.  
**N**earer My God To Thee, M. F. Severance, Christian Sc. Journ., June.  
**N**ew Tariff Bill, and New England, Roger Q. Mills, Forum, June.  
**O**rdodoxy, Current, and Culture, Rev. Dr. A. J. F. Behrends, Forum, June.  
**O**. T. Types to Revelation, The Relation of, W. W. McLane, D.D., Hom. Rev., June.  
**O**ur Civilization and The Marriage Problem, Hiram M. Stanley, Arena, June.  
**P**antheism, The Foundation of Probation After Death as Assumed in the "New Theology," O. T. Lanphear, D.D., Hom. Rev., June.  
**P**leasures of Life, Sir John Lubbock on, Rev. W. Higgs, New Eng. and Yale Rev., May.  
**P**olitics, Fetichism in, H. C. Lea, Forum, June.  
**P**reaching to the American Masses, Rev. E. J. Haynes, Our Day, May.  
**R**ace Problem: The Negro Should Solve It, Judge Fenner, Belford's Mag., June.  
**R**ace Question, Hon. Wm. C. P. Breckinridge, of Kent, Arena, June.  
**R**ace Riots in the South, Boston Monday Lectures, Fifteenth Year, Our Day, May.  
**R**ealism in Fiction, Limits of, E. Gosse, Forum, June.  
**R**ed Men, Rights and Wrongs of the, Ex-Gov. Long, and Gen. Morgan, Our Day, May.  
**R**oman Catholics, Our Duties towards, President C. A. Amaron, Our Day, May.  
**R**uskin, A Word About, A. H. Morrison, Canada Ed., Mon., May.  
**S**an Luis Potosi, C. E. Hodson, Cath. World, June.  
**S**chenck, R. C., Celebrated Men of the Day, Donn Piatt, Belford's Mag., June.  
**S**chools, Civic and Moral Training in, Rev. Dr. Abbott, Canada Ed., Mon., June.  
**S**chwann, Theodor, Sketch of, M. Leon Fredericq (Portrait), Pop. Sc. Mon., June.  
**S**cience, Concessions to, G. Macloskie, LL. D., Christian Thought, June.  
**S**ea, Encroachments of the, Prof. W. J. McGee, Forum, June.  
**S**econdary School, The Function of the, Prof. N. M. Butler, Canada Ed., Mon., May.  
**S**ocialists, Should Christians be? Rev. James Whiton, Ph. D., Dawn, May.  
**S**ocial Life in the Church, Rev. J. Y. Dobbins, Christian Thought, June.  
**S**ocial Science and the Pulpit, Rev. J. F. Riggs, Hom. Rev., June.  
**S**tudent Life at the Catholic University, Rev. T. C. McGoldrick, Cath. World, June.  
**S**unday, New Movement for the Legal Protection of, Dr. W. W. Atterbury, New Eng. and Yale Rev., May.  
**T**ariff Pandemonium, Editorial, Belford's Mag., June.  
**T**axation, Comparative, E. Atkinson, Cent. Mag., June.  
**T**eacher, How He May Waste Pupils' Time, Supt. J. C. Lattimore, Canada Ed., Mon., June.  
**T**elegraph, Public Control of the, Bronson C. Keeler, Forum, June.  
**T**ennyson and The Questionings Of Our Age, James T. Bixby, Ph. D., Arena, June.  
**T**heanoquen, M. B. M., Cath. World, June.  
**T**in and its Native Land, M. B. de St. P. Lias, Pop. Sc. Mon., June.  
**T**Wanderings In The Dark, No-Name Series, No. 4, Arena, June.  
**W**arfare of Science, New Chapters in, VIII., The Antiquity of Man and Egyptology, Andrew D. White, LL.D., Pop. Sc. Mon., June.  
**W**hite and Black Citizens as Competitors in the Gulf States, Boston Monday Lectures, Fifteenth Year, Our Day, May.  
**W**omen of the French Salons II., Amelia G. Mason, Cent. Mag., June.  
**W**oods, Margaret L., Her Prose and Her Poetry, Louise Chandler Moulton, Belford's Mag., June.

## Books of the Week.

### FRANCE.

**A**griculture. See *Cours d'Agriculture*.  
**A**lbigeois. See *Conquête d'Albigeois*.  
**A**natome. See *Leçons d'Anatomie*, etc.  
**A**utour des Balkans. Victor Cambon. 16°, 344 p. Paris (Challamel).  
**B**alkans. See *Autour des*.  
**B**ouquet d'Algues (Le). S. Blandy. 18mo, 386 p. Paris (Firmin-Didot et Cie).  
**C**aisson d'Ambulance (Le). M. Arnaud, instituteur. 18mo, 59 p., avec gravure. Paris (imp. Mersch).  
**C**anada. See *Etats-Unis et la Canada (Les)*.  
**C**hâteau de Lasay (Le). Le Comte de Beauchesne. 8vo, 42 p., avec grav. et plan. Laval (imp. Moreau).  
**C**oloration artificielle des Vins (La). Marius Monavon, pharmacien. 18 jésus, 164 p., avec figures. Paris (J. B. Bailliére et fils).  
**C**onquête d'Albigeois (La). E. Roschach. 18 jésus, 408 p. Paris (Ollendorf).  
**C**ours d'Agriculture pratique. Gustave Heuzé, inspecteur général. 18°, xvi., 351 p. avec 141 fig. Paris (la Maison Rustique).

Dileire des Persecutions (Du). B. Ball, Professeur à la Faculté de Médecine. 8°, 113 p. Paris (imp. Hennuyer).

Derniers Rêveurs (Les). Paul Perret. 18mo. Paris (Plon).

Éléments de Droit Civil Russe. Ernest Lehr. 8°, xx.-575 p. Paris (Plon, Nourrit et Cie).

Etats-Unis et la Canada (Les). Xavier Marmier, de l'Academie Francaise. 8°, 239 p., avec grav. Tours (Mame et fils).

Examen des défauts du Verre et des Moyens de les reconnaître. Leon Appert. 8vo, 19 p., et planche. Paris (Chaix).

Fille du Pêcheur (La). Mme. Valentine Vattier. 8°, 192 p., avec grav. Tours (Mame et fils).

Fleur blessée. Tableaux-Mosaïque. Jules Barbier. 18mo, 224 p. Paris (C. Levy).

Flottes rivales. J. Péne-Sieffert. 18mo. Evreux (imp. Hérissey).

Grèce du roi Othon (La). Correspondence de M. Thouvenel. 8°, vi.-469 p. Paris (C. Levy).

Histoire Ancienne et du Moyen Age jusqu'en 1328. Désiré Blanchet. 18mo, 574 p., avec grav. et cartes. Paris (Ve Belin et fils).

Histoire d'un siècle. Jules Trouset. Vol. III., 8vo. Evreux (imp. Hérissey).

Intervention (De l') chirurgicale dans les tuberculoses locales. Paul Thierry. 4to. Paris (Steinheil).

L'Amour défendu, roman parisien. Hector Dauny. 18°, 291 p. Paris (Ferryroy).

Leçons d'anatomie et de physiologie animales. E. Besson. 8°, 208 p., avec 227 fig. Paris (Delagrave).

L'Héritière de Pulcherie, par Marie de Villemanne. Grand in-8°, 159 p., avec grav. Tours (Mame et fils).

Nicéphore Phocas. Gustave Schlumberger. 4to, illustr. Paris (Firmin-Didot).

Nobles Coeurs (Les), souvenirs historiques. Mme. Aricie Sauquet. Grand in-8°, 159 p., avec grav. Tours (Mame et fils).

Normands dans les deux Mondes (Les). G. B. Lagrèze. 8°, xi.-362 p. Paris (Firmin-Didot et Cie).

O'Connell: sa vie; son œuvre. L. Nemours Godré. 18mo. Evreux (imp. Hérissey).

Phares (Les), Histoire, Construction, Éclairage, etc. E. Allard, Inspecteur Général. 4o, figures et planches. Paris (J. Rothschild).

Plantes médicinales du Chili. Adolphe Murillo. Irg. 8vo. Lagny.

Police parisienne (La). Mon musée criminel. G. Macé, ancien chef du service. 18 jésus, 259 p. et 34 planches. Paris (Charpentier et Cie).

Poudre (La) sans fumée et la tactique. G. Moch. 8vo. Paris (Chaix).

Randon (Le Maréchal), d'après ses mémoires. A. Rastoul. Paris (Firmin-Didot).

Termite (La), roman de mœurs littéraires. J. H. Rosny. 18 jésus, 318 p. Paris (Savine).

Toujours pour la France. Le Capitaine Marc Bonnefoy. 8°, 227 p., avec grav. Paris (Gedalge).

Veillée de Noël (Une). Arnaud, instituteur. 18mo, 61 p., avec grav. Paris (imp. Mersch).

Vidocq, le roi des Voleurs. Marc Mario et Louis Launay. 18 jésus, 308 p. Paris (Savine).

Vie perfide (La), roman parisien. G. de Parseval-Deschênes. 16°, 281 p. Paris (Dentu).

Vigneron Moderne (Le). E. Bender et V. Vermorel. 16mo, avec 75 fig. et 2 planches en chromolithographie. Paris (G. Masson).

**GERMANY.**

Allgemeine Geschichte der Literaturen, von ihrer Anfängen bis auf die Gegenwart. Mit illustr. und Portr. (in 12 Abtheiln.) Karpeles, Gust. Berlin, 1891, Grote.

Antagonismus der englischen und russischen Interessen in Asien. 8vo. Vienna (Frick).

Aristophanes die Wespen. In den Versmassen der Urschrift übers v. Dr. R. Lang. gr. 8. Schaffhausen (Leipzig & Fock).

Assyriologische Bibliothek. Eds. Friedrich Delitzsch and Paul Haupt. 9 vols. Leipzig (Hinrich).

Beiträge zur pathologische Anatomie. Ed. E. Ziegler. 7 vols. 8vo. Jena (Fischer).

Bibliothek, Assyriologische. gr 4. Leipzig Hinrich's Verl. Inhalt. Die Akademien Schriften Zweiter Art.

Briefe aus Russland. Moltke's Feldmarsch. Berlin. Gebr. Paetel.

Das Haus des Schreckens, oder Dichtung u. Wahrheit. Ein populärer Beitrag Zum heutigen Irrenwesen. Schmidt, Hans. 8vo. Leipzig, Reissner.

Denguefeber (Das). Josef Jankowski. 8vo. St. Gallen (Kreutzmann).

Die Elemente der Metaphysik, Deussen. Prof. Dr. Paul. 8vo. Leipzig, Brokhaus.

Die Krankheiten der Sprache und ihre Heilung. Gerdts, Spracharzt A. E. 9. verm. und verb. Aufl. gr 8. Bingen Römer in Comm.

Die Nachtwandlerin. Roman aus der Gegenwart. Buchner Augs. 8vo. München, Schuh & Co.

Die Sudafrikanischen Republiken. Geschichte u. Land der Buren Klössel M. Hans. 8vo. Leipzig E. H. Mayer.

Edgar, oder vom Atheismus zur vollen Wahrheit. Hammerstein. 8vo. Trier, Paulionus Druckerei.

Europäische Wahnderbilder, No. 171-173. Zurich, orel. Fussli & Co.

Erlöschen. Roman aus der Petersburger gesellschaft. Bielsky, Boris v. 8vo. Berlin Ulrich & Co.

Geschichte der Befreiungskriege. Ein Beitrag Zur Deutschen geschichte der Jahren 1805 bis 1815. Paulig, F. R. Frankfort. A. O. Paulig.

Grimm's Wörterbuch fortgesetzt. 8 vols. Leipsic (Hirzel).

Grundzüge einer theoretischen Spektralanalyse. Rudolf von Kövesligethy. Halle (Schmidt).

Handbuch der Ingenieurwissenschaften in 4 Bdn. I-te-Bd. Der Brückenbau, Leipzig, Engelmann.

Handbuch der systematischen Botanik Warming. Prof. Dr. Eng. 8vo. (XII 468 S. m 573 Abbldg.). Berlin. Gebr. Borntraeger.

Hermine, der Erbe des Hauses. Frankenstein Roman. München, Schuh & Co. Kultur und Industrie südamerikanischer Völker der Neue Zeit. Fol. Berlin (Asher).

Lehrbuch der Zoologie. J. E. V. Boas. 8vo. Jena (Fischer).

Mexico. Land u Leute. Reisen auf Neuem Wegen durch das Aztekenland Hesse Wartegg. Ernst v. 8vo. Wien, Holzel.

Nach uns die Südfüllth. Roman aus der Gegenwart. König Ew. Gust. 3 Bde, 8vo. Dresden, Pierson.

Philosophisches Vade Mecum (Wolf's) Neue Folge. 1 und 2 Band. Leipzig Lewien.

Productiv Association, die erste Socialistische f. das Deutsche Reich. von e. Socialdemokraten. 8vo. Leipzig, Mende.

Schriften d. Institutum judaicum zu Leipzig. No. 25. 8vo. Leipzig, Akad-Buchhandlung.

Schwartz, weiss, roth. Eine Ethik d. Patriotismus Brecht Th. 8vo. Halle Strien.

Spaziergänge eines Wahrheitssuchers ins Reich der Mystik. Wilhelm Ludwig 8vo. Leipsic (Rauert).

Südafrikanischen (Die) Republiken. M. Hans Klössel. 8vo. Leipsic (Mayer) Tertiaries Lust u Leid. Heinrich's Dr. E. 8vo. Wiesbaden, Sadowsky.

Über den Einfluss hygienischer Massregeln auf die Schulmyopie. Cohn, Prof. Dr. Herm. 8vo. Hamburg, Voss.

Ueber die Erscheinung d. Geistes in Hamlet (Hense, Dr. Erwin). 8vo. Elberfeld, Baedeker.

Verstehst du Auch was du liesest? Pestalozzi, Pr. Carl. in 4 Heften 8vo. Zürich Schülless.

Versteinerungen aus der Japanischen Kreide. Yokoyama, Matajiro. 4to. Stuttgart, Schweizerbart.

Wanderbuch (Moltke's Feldmarschale). Handschriftliche Aufzuchugn, aus dem Reisetagebuch. 8vo. Berlin, Gehr-Paetel.

Yagd Errinnerrungen aus vier Welttheiler Trauttmansdorff. Wien, 1889. Künnast.

## Books for the Vacation. GUIDE-BOOKS.

### AMERICA.

How to Camp Out. Knapsack Ed. 75c. Chas. Scribner's Sons.

How to Travel. By Col. Thos. W. Knox. 75c. G. P. Putnam's Sons.

Camp Life in the Wilderness. \$1.00. Jamaica Pub. Co., Jamaica Plains, Mass.

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## Current Events.

Tuesday, May 27th.

President transmits to both Houses the plan of the Pan American Conference for an international American Bank.

Mr. Carlisle takes seat on Senate Finance Committee.

Bill introduced in the House for completion of Grant Monument at Morningside Park.

Presbyterian General Assembly at Saratoga adjourns.

Canadian railway lines cut rates and secure the dressed beef exports from Chicago.

N. Y. Republican State Com. expels Hamilton Fish, Jr., and F. S. Gibbs from the party.

Telegram from Richard Croker announces his return to New York.

John Keenan returns from Canada and gives bail to answer the "boodle" indictment.

Democratic State officers elected by Rhode Island Legislature.

Two Land League meetings in Ireland broken up by the Police and Military.

President Carnot welcomed to Belfort by enthusiastic Alsatiens.

Mr. Gladstone predicts early general elections and denounces compensation.

The Nile unusually low at Assouan.

Wednesday, May 28th.

River and Harbor Bill reported from Committee of the Whole and passed. National Convention of State Railroad Commissioners began sessions at Washington.

Fassett Committee hearing (N. Y. City) adjourned.

Prohibition Amendment Convention meets at Syracuse (N. Y.). German Catholic Societies organize against the Bennett law in Wisc.

Reunion of Grand Army and Confederate soldiers at Vicksburg, Miss.

Receiver to be appointed for the Chicago Gas Trust.

M. Secretan and some accomplices in the copper ring convicted and sentenced at Paris.

Gambling houses in Geneva closed by the authorities.

President Carnot returns to Paris.

Thursday, May 29th.

An "Original Package" Liquor Bill passed in the Senate.

Senate Finance Com. decide to consider the different schedules of the Tariff Bill separately.

Prohibition Amendment Convention appoints State Committee and adjourns.

A re-union of the Blue and the Gray at the battle-fields of Port Gibson and Champion Hills.

Equestrian Statue of Gen. Robert E. Lee unveiled at Richmond, Va.

A French war-ship destroys nets of Newfoundland Fishermen, and the people refuse to pay taxes unless they can have protection.

Many Nihilists arrested in Paris for plotting against the Czar.

Serious floods in Cuba.

Meissonier's picture "1814" sold for £34,000.

Conspiracies in Brazil unsettle confidence in the Government.

Portugal proposes plan for arbitration in Delagoa Bay matter.

Friday, May 30th.

Decoration Day.

Garfield Memorial dedicated at Lakeview Cemetery, Cleveland.

Commemorative exercises of the Blue and the Gray at Vicksburg—large attendance.

Corner-stone of Washington Memorial Arch laid in New York City.

Transatlantic steamers meet an unusual number of icebergs; severe collisions but no serious losses.

Disastrous R.R. accident at Oakland, Cal.

American colony in London gives a banquet in honor of Stanley.

Arrested Nihilists, in court deny any plotting against the Czar.

Letter from Dr. Peters says he expects to reach Zanzibar in June.

Lower House of Hungarian Diet rejects the bill restoring citizenship to Kossoth.

Saturday, May 31st.

The Nebraska Legislature called in special session to consider Railroad and Ballot Reform measures.

Col. Thomas G. Jones nominated by Democrats for Governor of Alabama.

Proposition to shorten the course required for the degree of B.A. at Harvard.

Emperor William opposes the removal of the Anti-Socialist law.

Laying of the last stone of the spire of Ulm Cathedral, the highest in the world.

Sunday, June 1st.

Statue of John Harvard, founder of Harvard University, defaced with red paint at Harvard.

A portion of the city of Sofia, Bulgaria, wrecked by a hurricane.

M. Secretan and associates appeal.

M. Wyse leaves England on a mission connected with the Panama Canal.

Monday, June 2d.

Canteen question discussed in the Senate, and Amendment to Army Bill passed forbidding the sale of liquor to soldiers in Prohibition States.

First day of census taking for the new census.

Consolidation of wholesale butchers decided upon.

Caucus of Rep. Representatives decide to retain service pensions in the Pensions Bill.

State election in Oregon.

Behringer Sea and Newfoundland matters brought before the House of Commons.

Archbishop Corrigan of N. Y. received by the Pope.

Order restricting gambling issued in Paris by the Minister of the Interior.

The Czar in a letter to the Queen of Denmark promises to investigate the Siberian outrages.

Tuesday, June 3d.

Returns from election in Oregon show: Pennoyer (Dem.) Governor; Hermann (Rep.) Congressman; Legislature (Rep.).

Constitutional Commission Convention organized in Albany.

Col. T. M. Bayne, Pa., declines Rep. renomination to Congress.

Congressman Dalzell renominated in Pittsburg, Pa., district.

Commission on consolidation of New York and neighboring cities holds first session.

Severe storm in Iowa.

President Carnot pardons the Duke of Orleans.

Fresh Nihilist plot against the Czar discovered in Paris.

Germany, Russia, France and Switzerland sign treaty for the repression of anarchy.